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THE PHILOSOPHY

OF

THE ŚRĪMAD-BHĀGAVATA

SIDDHEŚVARA BHAṬṬĀCĀRYA

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The Śrīmad-bhāgavata is a great Purāṇa both in form and content. It has brought the grandeur of the Vedas, the nobleness of the Epics and the suppleness of classical poetry to bear upon traditional history and myth, to forge a unique unity of the Upaniṣadic doctrine of Brahma, the Pañcarātra doctrine of Nārāyaṇa-Viṣṇu and the Bhāgavata doctrine of Vāsudeva-Kṛṣṇa. Naturally the work has been a formidable challenge to scholarship as it has been a perennial source of inspiration to the devout soul.

The present venture is addressed to unravelling its philosophy—Metaphysics and Religion.

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To my elder brother

Sr Gauri Nath Sastri,

with regards

S. Bhattacharya
4/8/83

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THE PHILOSOPHY

OF

THE ŚRĪMAD-BHĀGAVATA

SIDDHEŚVARA BHAṬṬĀCĀRYA

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(Retired)

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REVISED EDITION, 1982

(500 Copies)

Rs. 80.00

To be had from

Prof. S. BHAṬṬĀCĀRYA
B 16/38-B-1, Pandey Haveli, Varanasi 221001

CHOWKHAMBA VIDYA BHAWAN
Chowk, Varanasi 221001

TARA BOOK AGENCY
Kamaccha, Varanasi 221010

DAS GUPTA & Co., PRIVATE Ltd.
54/3, College Street
Calcutta 700073

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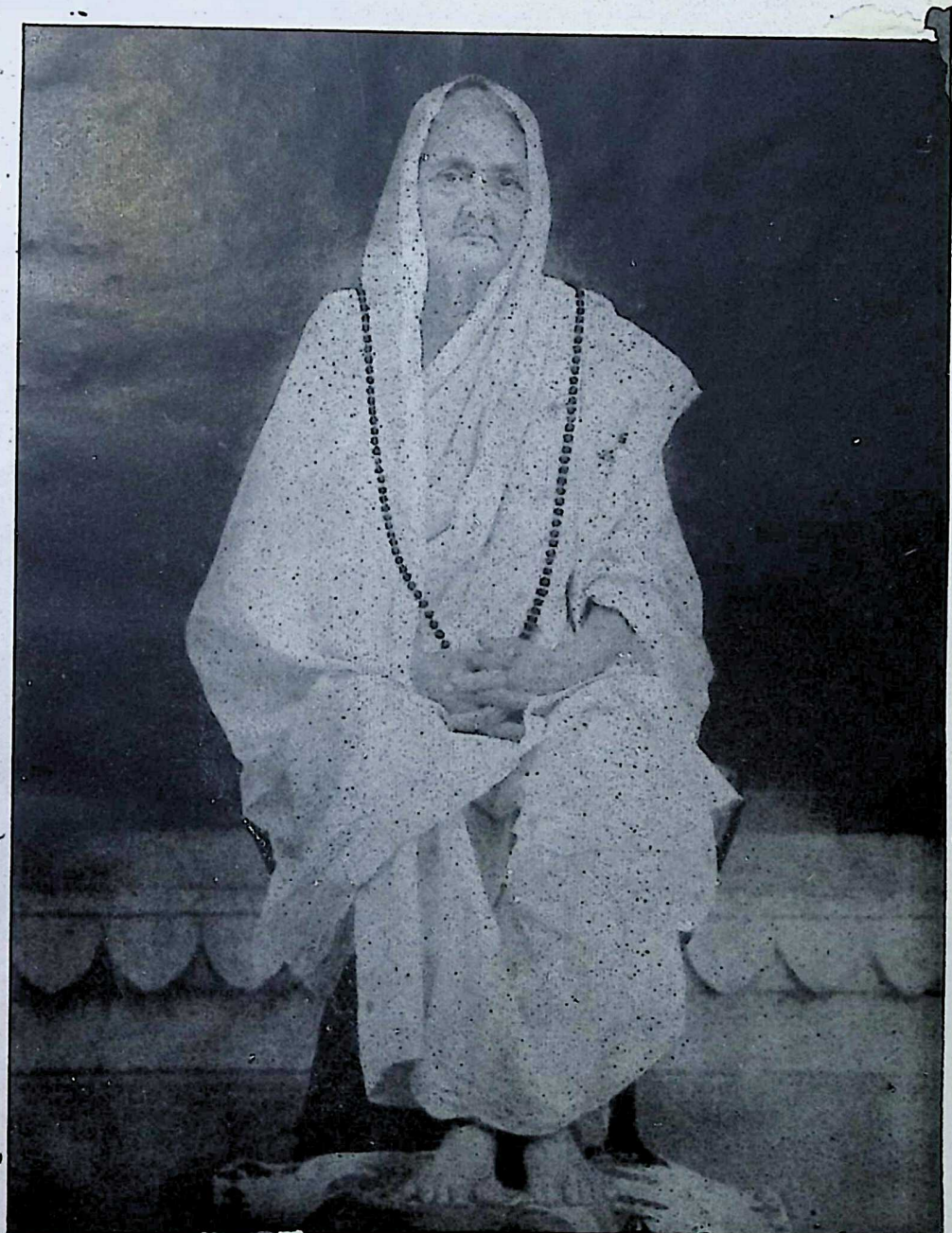
Co

My Mother



SM. CHARAN DASI DEVI

Index

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PROF. S. BHATTACHARYA

Index
rigenda

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CONTENTS

Preface	...	v
Abbreviations	...	vii
Introduction	...	1-15

Part I

METAPHYSICS

Chapter I	*The Structure of Reality*	...	19-33
Chapter II	*The Third Grade of Reality*	...	34-61
Chapter III	*The Second Grade of Reality*	...	62-76
Chapter IV	*The First Grade of Reality*	...	77-91
Chapter V	*The Doctrine of Incarnation*	...	92-110
Chapter VI	*The Principle of Time*	...	111-119
Chapter VII	*The Principle of Action*	...	120-143
Chapter VIII	*Cosmology*	...	144-154
Chapter IX	*The Individual Soul*	...	155-170

Part II

RELIGION

Chapter X	*The Path of Action*	...	173-186
Chapter XI	*The Path of Knowledge*	...	187-200
Chapter XII	*The Structure of Bhāgavata-dharma*	...	201-215
Chapter XIII	*The First Stage of Bhāgavata-dharma*	...	216-220
Chapter XIV	*The Second Stage of Bhāgavata-dharma*	...	221-235
Chapter XV	*The Third Stage of Bhāgavata-dharma*	...	236-241
Chapter XVI	*Divine Grace*	...	242-244
Conclusion		...	245-246
Select Bibliography		...	247-252
Glossary		...	253-261
Index of Quotations		...	262-288
General Index		...	289-305
Corrigenda		...	306-307

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PREFACE

My mind has been at the Śrīmad-bhāgavata for over four decades. In 1940, Mm. Pt. Pramathanāth Tarkabhūṣaṇa, the then Director of Sanskrit Studies and Research, Banaras Hindu University, had roused in me desire for the study of the said work. In 1942, Mm. Pt. Gopīnāth Kavirāj, Ex-Principal, Govt. Sanskrit College, Vārāṇasī, initiated me to research in the same field. The same year, Prof. Subodh Mukherjee, the first incumbent of the Mayurbhanj Chair of Sanskrit, B. H. U., formally approved it as a topic of research for me, then a Mayurbhanj Research Fellow under him. In 1947, I obtained Ph. D. degree from the School of Oriental and African Studies, University of London, under the supervision of Dr A. V. Kunst, on the Bhakti-yoga of the Śrīmad-bhāgavata. In 1950, under Prof. O. Lacombe, I was conferred D. Litt. degree from the University of Lille (France) on a comparative study of the Aṣṭāṅga-yoga of Patañjali and the Jñāna-yoga of the Śrīmad-bhāgavata. In 1960, the first Volume (Metaphysics) and in 1962 the second Volume (Religion) on the philosophy of the Śrīmad-bhāgavata were published, under the auspices of the Viśva-bhāratī Research Publication, Śāntiniketan.

I retired from the Banaras Hindu University service in 1974. In 1975 I was selected for participation in the U. G. C. Scheme for utilization of services of eminent retired teachers and had offered the same topic as my project under the Scheme. The present venture is a fulfilment of the same.

Matter and manner have since been overhauled. Fresh materials, thoughts and interpretations in place of old, and cut-and-dried style in lieu of the buoyant one mark the present work. In exposition, help of Śrīdhara has been supplemented by that of other commentators. References from original texts are now given in Deva-nāgarī script soothing to the eyes of the Sanskritists. In the execution of the above process, the whole thing has been consolidated under one Volume.

I am grateful to Messrs The Tara Printing Works, Vārāṇasī, for undertaking the work for printing. I gladly acknowledge assistance of my disciples—Dr Kṛṣṇanāth Chatterjee, Professor of Sanskrit, Ravīndra Bhāratī University, Calcutta, for reading proofs of the text and Dr Rajīv Rañjan Singh, Adhyāpaka, Vārāṇaseya Sanskrit Viśva-vidyālaya, for aiding the typist of Sanskrit references, arranging the Index of Quotations and the General Index, and reading proofs thereof; and of Śrī Ahi Bhūṣaṇa Bhaṭṭācārya, Ex-Principal, Anglo-Bengali Intermediate College, Vārāṇasī, for suggesting formal corrections.

S. Bhaṭṭācārya

Vārāṇasī, 1.6.82

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ABBREVIATIONS

ABORI	Annals of the Bhandarkar Oriental Research Institute
Ai. B	Aitareya Brāhmaṇa
AIHT	Ancient Indian Historical Tradition
Appaya	Sub-commentary on Kalpataru on Bhāmatī on Śaṅkara-bhāṣya on Brahma-sūtra
AV	Atharva-veda
BDS	Baudhāyana-dharma-sūtra
BS	Brahma-sūtra
BU	Bṛhadāraṇyaka Upaniṣad
BVP	Brahma-vaivarta-purāṇa
Ch. U	Chāndogya Upaniṣad
HDS	History of Dharma-śāstra
HIL	History of Indian Literature
IHQ	Indian Historical Quarterly
ĪS	Īśvara-saṁhitā
JARS	Journal of the Assam Research Society
JB	Jaiminīya Brāhmaṇa
JBORS	Journal of the Bihar Oriental Research Society
JBRAS	Journal of the Bombay Royal Asiatic Society
Jīva	Jīva Gosvāmī
JS	Jaimini's Mīmāṁsā-sūtra
JSa	Jayākhya-saṁhitā
Karka	Karka-bhāṣya on KŚS
Kaṭh. U	Kaṭha Upaniṣad
Kau. U	Kauṣītaki Upaniṣad
Khila	Khila-sūkta
KP	Kūrma-purāṇa
KŚS	Kātyāyana-śrauta-sūtra
Kull.	Kullūka Bhaṭṭa's commentary on the Manu-saṁhitā
Manu	Manu-saṁhitā
Māṇ. U	Māṇḍūkya Upaniṣad

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MB	Mahābhārata
Medhā.	Medhātithi's commentary on the Manu-saṁhitā
MP	Matsya-purāṇa
Mun. U	Muṇḍaka Upaniṣad
Nā.	Nārada-bhakti-sūtra
NIA	New Indian Antiquary
Nīla. D	Nīlakaṇṭha's commentary on the Devī-bhāgavata
Nīla. MB	Nīlakaṇṭha's commentary on MB
Pat.	Patañjali's Mahā-bhāṣya
PP	Padma-purāṇa
PŚ	Pāṇinīya-śikṣā
PT	Padma-tantra
RPVU	The Religion and Philosophy of the Veda and the Upaniṣads
RV	Ṛg-veda
Śabara	Śabara-bhāṣya on Mīmāṁsā-sūtra
Śā.	Śāṇḍilya-bhakti-sūtra
ŚB	Śatapatha Brāhmaṇa
Śrī.	Śrīdhara'a commentary on the Śrīmad-bhāgavata
ŚU	Śvetāśvatara Upaniṣad
Ṣaṭ San.	Ṣaṭ Sandarbha
SBE	Sacred Books of the East
SV	Sāma-veda
Sva.	Svapneśvara's comm. on Śā.
TĀ	Taittirīya Āraṇyaka
TB	Taittirīya Brāhmaṇa
TS	Taittirīya-saṁhitā
TU	Taittirīya Upaniṣad
UBY	Upaniṣad-brahma-yogī
Vā. P	Vāyu-purāṇa
VD	Viṣṇu-dharmottara
VP	Viṣṇu-purāṇa
VS	Vājasaneyi-saṁhitā

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INTRODUCTION

I

Veda-purāṇa

Indian religious literature is the chronicle, oral or written, of what India, in moments of inspiration, had witnessed, felt and thought through the ages. Such chronicle evolved in two parallel streams—the liturgical literature of the élite (the upper three classes viz, the priests, the warriors and the tradesmen) and the secular literature of the populace (the labourers). While the former was looked upon as refined knowledge (Veda), the latter as a medley of diverse materials (Purāṇa).

Although mutually segregated by the caste system, the two types of literature fused. Vedic references[1] to by-gone days were explicable only in the light of the Purāṇa.[2] Vedic rituals sought cooperation from man-power. Conversely, secular literature freely imbibed Vedic thoughts and practices, for consolidation of their native materials.

In response to thoughts and deeds of the populace that constituted the vast majority of the heterogeneous peoples through many a millennium, secular literature grew by leaps and bounds, absorbing not only Vedic thoughts but also stories (*ākhyāna*), anecdotes (*upākhyāna*), ballads (*gāthā*), stories of holy places, temple-worship, medical science, witch-craft and what not,[3] to the dimension of one hundred crores[4] or, by modest estimate, four lacs of verses.[5]

The sacrificial milieu initiated[6] an order in the chaos of Purāṇa materials. Sacrifice involved gods to be propitiated, hermits to perform it and kings to finance the project. Secular materials, already existent or

1. RV. 1.112, 116; 10.3. etc.
2. 'Purāṇa' means ancient (पुराण) lore (इतिहास) as stated by the मत्स्यपुराण 53.62 :—पुरातनस्य कल्पस्य पुराणानां विदुर्बुधाः।
3. आख्यानैश्चाप्युपाख्यानैर्गाथाभिः कल्पशुद्धिभिः। पुराणसंहितां चक्रे पुराणार्थविशारदः॥ BP 3.6.15.
4. पुराणमेकमेवासीच्छतकोटिप्रविस्तरम्। MP 53.4ab.
5. एवं पुराणसंख्यानां चतुर्लक्षमुदाहृतम्। अष्टादशपुराणानां नाम चैतद् विदुर्बुधाः॥ BVP 4.131.21.
6. Recital of narrative poems was an integral part of religious ceremonies. cf. Winternitz, HIL Vol. 1, p. 311.

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fabricated to adumbrate sacrifice, thus underwent groupings[1] viz, lineage of direct descendants of Brahmā *(vaṁśa)*, dynasty of those within *vaṁśa* who started subsidiary lineages *(vaṁśā'nucarita)*, emergence of gods, hermits and kings (*sarga*), under the auspices of a prototype king giving place to another prototype king *(Mānvantara)* in course of time, heralding a new cycle with the cessation *(parti-sarga)* of the previous one. The above groupings postulated stagnation or deterioration subsequently counterbalanced by fresh regroupings, in tune with changing times.

Itihāsa-purāṇa

The ever-growing hybrid stock of history-myth legitimately acquired the collective name, *'itihāsa-purāṇa'*.[2] Conscious effort was initiated as early as the Atharva-veda[3] to distinguish between history (*itihāsa*) and myth (*purāṇa*). Centred round two historical figures Rāma and Kṛṣṇa respectively, the Rāmāyaṇa and the Mahābhārata won recognition as *'itihāsa'*[4] and the rest as *'purāṇa'*. But in point of being the admixture of history and myth, the two great Epics as well as the rest continued to be *'itihāsa-purāṇa'* in spite of dominance of history in the Epics and myth in the rest, thus justifying the name *'itihāsa'* for the two Epics and *'purāṇa'* for the rest.

Although reconciled to a position other than that of the Vedas, Itihāsa-purāṇa, one or two, was a help to the Vedas. As already indicated, in its earliest form, it provided clue to Vedic references. In later stages, Vedic thoughts, incorporated in the Purāṇas, were elucidated and elaborated with Paurāṇic stories and anecdotes. Naturally the Mahābhārata[5], for instance, claimed a status for Itihāsa-purāṇa and the Chāndogya

1. (i) सर्गश्च प्रतिसर्गश्च वंशमन्वन्तराणि च । सर्वेष्वेतेषु कथ्यन्ते वंशानुचरितं च यत् ॥ VP 3.6.25.
   (ii) सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च । वंशानुचरितं चैव पुराणं पञ्चलक्षणम् ॥ MP 53.64.
   (iii) सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च । वंशानुचरितं विप्र ! पुराणं पञ्चलक्षणम् ॥ BVP 4.131.6.
2. (i) इतिहास-पुराणं च । TB 3.12.8.2.
   (ii) इतिहासपुराणम् । BDS 2.5.9.14.
3. तमितिहासश्च पुराणञ्च गाथाश्च नाराशंसीश्चानुव्यचलन् । AV 15.6.11.
4. (i) इतिहासो भारतं च वाल्मीकिकाव्यमेव च । BVP 4.131.22.
   (ii) श्रीधर on 1.1.6 :—इतिहासो महाभारतादिः ।
5. इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् । बिभेत्यल्पश्रुताद् वेदो मामयं प्रहरिष्यति ॥ MB 1.1.260; also Vā. P. 1.1.181.

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Upaniṣad[1], for instance, accorded it by recognizing it to be as good as the Vedas, indeed the fifth Veda besides the four.

Purāṇa

The question as to whether the first collection of the Purāṇa literature was one or more than one is still open.[2] As already noted, the Atharva-veda has recorded the Purāṇa as a Book and Itihāsa as another. Āpastamba-śrauta-sūtra (300 B. C.)[3] quotes from the Purāṇas—three doctrines from a Purāṇa and one from the Bhaviṣyat-purāṇa. This clearly indicates that compilation of the Purāṇas had begun by the time of the Atharva-veda and that they were divided into separate Books by the time of Āpastamba. Thus by modest estimate, the collection of the Purāṇas into distinct Books may legitimately be regarded as to have been brought into being by the fourth century before Christ.

The differentiation of Paurāṇic collections into eighteen Great Purāṇas (Mahā-purāṇa) is accredited[4] to Vyāsa (the differentiator) who taught them to his disciple, Roma-harṣaṇa (the thriller). Thus a generation of Sūtas (bards) grew up (not necessarily from among the Brahmins) concerned with the Purāṇas.

Gigantic burden of materials, thrown up through the ages, demanded another set of compilations. Corresponding to the number of the Great Purāṇas, they also had to be eighteen and claimed to approximate the dignity of the Great Eighteen. Thus by the side of the eighteen Mahā-purāṇas, came into existence eighteen Upa-purāṇas. Distinguished from the ten marks (*lakṣaṇa*) of the Mahā-purāṇas, modest five marks had to be fulfilled by the Upa-purāṇas.[5]

---

1. इतिहास-पुराणं पञ्चमं वेदानां वेदम् । Ch. U 7.1.7.
2. (i) पुराणमेकमेवासीत् तदा कल्पान्तरेऽनघ । MP 53.4ab.
   (ii) Pargiter falls in line with this view AIHT Ch. 4.
3. (i) Bühler, SBE Vol. II, p. XLIII.
   (ii) Pargiter, AIHT, p. 43.
4. (i) रोमहर्षणनामानं महाबुद्धिं महामुनिः । सूतं जग्राह शिष्यं च इतिहासपुराणयोः ॥ VP 3.4.10.
   (ii) शृणु पौराणिकान् मुने ।
   त्रय्यारुणिः कश्यपश्च सावर्णिरकृतव्रणः । वैशम्पायनहारीतौ षड् वै पौराणिका इमे ॥
   अधीयन्त व्यासशिष्यात् संहितां मत्पितुर्मुखात् ।
   एकैकामहमेतेषां शिष्यः सर्वाः समध्यगाम् ॥ 12.7. 4cd, 5,6.
5. (i) BVP 4.131. 7ab concludes सर्गश्च प्रतिसर्गश्च etc. with the following .—एतदुपपुराणानां लक्षणं च विदुर्बुधाः ।

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During the period of Imperial Guptas the eighteen Mahā-purāṇas were recast into final shape and, as could be expected of the ardent devotees (*parama-bhāgavata*) of Vāsudeva-Viṣṇu, the reshaped Mahā-purāṇas struck the dominant note of Vaiṣṇavism.

The Śrīmad-bhāgavata

In the lists of eighteen Mahā-purāṇas, furnished by some Purāṇas[1], the Bhāgavata occupies the fifth place. By virtue of its unique style and contents, the question has loomed large as to whether the Devī-bhāgavata or the Śrīmad-bhāgavata has been referred to in the above lists. It has been argued that the Śrīmad-bhāgavata, so different from the other Mahā-purāṇas, should not find a place among the Mahā-purāṇas. In view of accretions of late materials it may legitimately be deemed to have been composed by Vopadeva (1200 A. D.), the author of Muktā-phala and Hari-līlā'mṛta.[2]

As if to silence the above criticism, the Matsya-purāṇa[3] and the Padma-purāṇa[4] have proposed definition of the Bhāgavata, that fits in

---

(ii) The list of the उपपुराणs—

अन्यान्युपपुराणानि मुनिभिः कथितानि तु । अष्टादशपुराणानि श्रुत्वा संक्षेपतो द्विजाः ॥
आद्यं सनत्कुमारोक्तं नारसिंहमतः परम् । तृतीयं स्कान्दमुद्दिष्टं कुमारेण तु भाषितम् ॥
चतुर्थं शिवधर्माख्यं साक्षान्.नन्दीशभाषितम् । दुर्वाससोक्तमाश्चर्यं नारदीयमतः परम् ॥
कापिलं वामनं चैव तथैवोशनसोदितम् । ब्रह्माण्डं वारुणं चैव कालिकाह्वयमेव च ॥
माहेश्वरं तथा शाम्बं सौरं सर्वार्थसञ्चयम् । पराशरोक्तं मारीचं तथैव भार्गवाह्वयम् ॥
KP 1.1.16-20.

1. आद्यं सर्वपुराणानां पुराणं ब्राह्ममुच्यते । अष्टादशपुराणानि पुराणज्ञाः प्रचक्षते ॥
ब्राह्मं पाद्मं वैष्णवं च शैवं भागवतं तथा । तथान्यन्नारदीयञ्च मार्कण्डेयं च सप्तमम् ॥
आग्नेयमष्टमञ्चैव भविष्यन्नवमं स्मृतम् । दशमं ब्रह्मवैवर्तं लैङ्गमेकादशं स्मृतम् ॥
वाराहं द्वादशञ्चैव स्कान्दञ्चात्र त्रयोदशम् । चतुर्दशं वामनञ्च कौर्म्यं पञ्चदशं तथा ॥
मात्स्यञ्च गरुडञ्चैव ब्रह्माण्डञ्च ततः परम् । महापुराणान्येतानि ह्यष्टादश महामुने ॥
VP 3.6.20-24; vide also MP Ch. 53; BVP 4.133.11-20.

2. Vopadeva was a celebrated grammarian and an avowed Vaiṣṇava. His two Vaiṣṇava works are on the Śrīmad-bhāgavata.

3. यत्राधिकृत्य गायत्रीं वर्ण्यते धर्मविस्तरः । वृत्रासुरवधोपेतं तद् वै भागवतमुच्यते ॥
MP 53.20.

4. ग्रन्थोऽष्टादशसाहस्रो द्वादशस्कन्धसंयुतः । परीक्षिच्छुकसंवादः श्रीमद्भागवताभिधः ॥
PP उत्तरखण्ड 195.29.

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with the Śrīmad-bhāgavata. Śrīdhara[1], the first and the foremost commentator of the Śrīmad-bhāgavata, has vigorously argued to allay the above suspicion. Nīlakaṇṭha,[2] the commentator of the Devī-bhāgavata, has steered the middle course. The later traditional scholars have also wrangled over the issue.[3]

The Bhāgavata[4] itself bears testimony to the fact that it was composed *after* the Mahābhārata and the Purāṇas but certainly not *by* Vopadeva, as Alberuni (1030 A. D.)[5] had noticed a Vaiṣṇava Bhāgavata about two centuries before Vopadeva.

The Date of the Śrīmad-bhāgavata

The following have been proposed on the date of the Śrīmad-bhāgavata :

(i) Burnouf, Wilson, Colebrooke[6]	1300 A. D.
(ii) Bhāṇḍārkar[7]	200 years before Ānandatīrtha
(iii) Vaidya[8], Winternitz[9]	1000 A. D.
(iv) Farquhar[10]	900 A. D.

1. श्रीधर on 1.1.1 :—
   गायत्र्या प्रारम्भेण गायत्र्याख्यब्रह्मविद्यारुपमेतत् पुराणमिति दर्शितम्''''यथोक्तं मत्स्यपुराणे''''पुराणान्तरे च''''पद्मपुराणे च''''अत एव भागवतं नामान्यदित्यपि नाशङ्कनीयम् ।
2. देवीभागवत—Comm. of नीलकण्ठ p. 25.
3. (i) दुर्जनमुखचपेटिका by रामकृष्ण भट्ट ।
   (ii) दुर्जनमुखमहाचपेटिका by काशीनाथ भट्ट ।
   (iii) दुर्जनमुखपद्मपादुका by an unknown disputant—all translated by Burnouf I. C. I, Preface p. LIX ff.
4. (i) त्वया खलु पुराणानि सेतिहासानि चानघ ।
   आख्यातान्यप्यधीतानि धर्मशास्त्राणि यान्युत ।।
   पुंसामेकान्ततः श्रेयस्तन्नः शंसितुमर्हसि ।। 1.1.6, 9cd.
   (ii) इति भारतमाख्यानं कृपया मुनिना कृतम् । 1.4. 25cd.
   (iii) यथा धर्मादयश्चार्था मुनिवर्यानुकीर्तिताः । न तथा वासुदेवस्य महिमा ह्यनुवर्णितः ।। 1.5.9.
5. Sachau, Alberuni's India, p. 131.
6. Winternitz, HIL Vol. I, p. 556.
7. Vaiṣṇavism, Śaivism and other Minor Religious Systems, p. 49.
8. Vaidya, 1925, JBRAS, pp. 144-48.
9. Winternitz, HIL, Vol I, p. 556.
10. Farquhar, An Outline of Religious Literature of India, p. 233.

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(v) Eliot[1]	800 or 900 A. D.
(vi) D. S. Śāstrī[2]	825 to 850 A. D.
(vii) Kṛṣṇamūrti Śarmā[3]	800 A. D.
(viii) A. N. Roy[4]	550 to 650 A. D.
(ix) Hāzrā[5]	600 A. D.

Reference by Alberuni to a Vaiṣṇava Bhāgavata, as noted above, fixes its upper limit to 1030 A. D. The Bhāgavata[6] pays high tribute to the Tamil saints who in South India had fostered emotional devotion during the first millennium of the Christian era. It also mentions[7] Hūṇas (about 500 A. D.) courting Vaiṣṇavism. All these bear upon the conclusion that the latest accretions to the Śrīmad-bhāgavata fall between 500 A. D. and 1030 A. D.

That the Śrīmad-bhāgavata had imbibed materials from South India specially from the Tamil region is asserted by an episode from the Padma-purāṇa[8]: Devotion (*bhakti*) with her twin sons—knowledge (*jñāna*) and detachment (*vairāgya*) had meandered from South to North. On reaching Vṛndāvana she became young while her two sons fainted away through fatigue. Then by recitation of the Bhāgavata, Nārada brought about their rejuvenation. The story suggests that the Vṛndāvana tradition of the Bhāgavata assimilated luxuriant devotionalism of the Tamil saints into its tranquil structure equipoised by devotion, knowledge and detachment.

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1. Eliot, Hinduism and Buddhism, Introduction.
2. D. S. Śāstrī, The Concise History of Vaiṣṇava Religion (मराठी) p. 119.
3. Kṛṣṇamūrti Śarmā, ABORI XIV, Parts 1-11, 1132-33, pp. 190-207.
4. A. N. Roy, JRAS II, p. 79.
5. Hāzrā, NIA I, pp. 523-524.
6. कलौ खलु भविष्यन्ति नारायणपरायणाः । 11.5.38cd.
   क्वचित् क्वचिन्महाराज ! द्रविडेषु च भूरिशः । ताम्रपर्णी नदी यत्र कृतमाला पयस्विनी ॥
   कावेरी च महापुण्या प्रतीची च महानदी । ये पिबन्ति जलं तासां मनुजा मनुजेश्वर !
   प्रायो भक्ता भगवति वासुदेवेऽमलाशयाः ॥ 11.5.39,40.
7. (i) Winternitz, HIL Vol I, p. 525.
   (ii) किरातहूणान्ध्रपुलिन्दपुल्कसा आभीरकङ्का यवनाः खसादयः ।
   येऽन्ये च पापा यदुपाश्रयाश्रयाः शुद्ध्यन्ति तस्मै प्रभविष्णवे नमः ॥
   2.4.18; vide also 2.7.46.
8. PP. 193.38, 39 cd, 40, 45 a, 47,51,53,54; 194. 12cd, 13ab, 63, 67; 198. 65 cd, 67.

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As early as the first century B. C.[1] Vaiṣṇavism had entered from North to South. In early Christian era some Purāṇas found entrance from North to South.[2] Maybe the Śrīmad-bhāgavata had entered South during that period and bore upon the religious practices of the Tamil saints. The bulk of such saints consisted of illiterate persons. They developed devotion to God as the eternal lover and the devotee his beloved—pure emotion divested of knowledge and detachment. The Tamil saints paid back their debt to the Northern Bhāgavata by transfusion of this exuberant sweet (*Madhura*) devotion to mellow its austere character. The result is the tenth Skandha of the Śrīmad-bhāgavata in its present form.

Thus the Śrīmad-bhāgavata may be considered to be a Purāṇa of growth. In its archaic form, it dates back to 400 B. C. with the other Purāṇas. It was overhauled, together with the other Purāṇas, during the period of the Imperial Guptas i.e., early Christian era. Thereafter it received contribution from the Tamil saints between 500 and 1000 A. D.

II

Evolution of Vaiṣṇavism

In the Ṛg-veda Viṣṇu was a minor god. But he rose to eminence in the sacrificial milieu, overarching sacrifice and the gods associated with it. It is no wonder that such Viṣṇu should be accepted as the family deity of the Yadus. By virtue of his extra-ordinary personality, Vāsudeva-Kṛṣṇa, a Yādava, was soon deified by the members of his family and then identified with Viṣṇu, their family deity. Henceforth Viṣṇu acquired the designation 'Vāsudeva'.

Vāsudeva is stated to be a proper name[3] and not a patronymic. 'Kṛṣṇa,' standing for Vāsudeva, a disciple of Sāndīpani[4] at Mathurā, is further stated[5] to have been the name of Vāsudeva's family (*kārṣṇāyana*

1. Nanaghat Cave Inscription (Lüder's Ins. No. 112, Epigraphia Indica, Vol. X, App. p. 121.)
2. Bhāṇḍārkar, Vaiṣṇavism, Śaivism and other Minor Religious Systems, p. 4.
3. Ray Chaudhuri, Materials for the Study of the Early History of the Vaiṣṇava Sect (2nd edn), pp. 36-37.
4. अथो गुरुकुले वासमिच्छन्तावुपजग्मतुः । काश्यं सान्दीपनिं नाम ह्यवन्तीपुरवासिनम् ॥ 10.45.31.
5. K. G. Goswami, A Study of Vaiṣṇavism, p. 2.

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gotra) originating from Kṛṣṇa, the son of Devakī and the disciple of Ghora Āṅgirasa of the Chāndogya Upaniṣad.[1]

Pāṇini[2] looked upon Vāsudeva-Viṣṇu and Vāsudeva-Kṛṣṇa as two different persons. He recognized[3] both of them adorable *(bhakti = bhajanīya)*[4]; but, for him, Vāsudeva-Viṣṇu was Bhagavān while Vāsudeva-Kṛṣṇa was a Kṣatriya[5]. Pāṇini thus echoes the initial distinction between the two, although by his time the adorability of Vāsudeva-Kṛṣṇa was beyond doubt.

Vāsudeva-Kṛṣṇa was born not later than 900 B. C.[6] (but was not a popular solar deity[7] or patron god of the Pāṇḍavas[8] or a deity of vegetation[9]) in the Vṛṣṇi branch of the Sātvata family. So he was deified first by the Sātvatas. Later on, the term 'sātvata' lost ethnic association and meant 'a devotee'[10].

The Ṛg-veda[11] refers to the Yadus. Their northern section inhabited Śūrasena, the country around Mathurā. The Yadus of this area were accordingly called 'Śūrasenakas'. Megasthenes,[12] who lived for many years in the court of Candragupta Maurya (400 B. C.), found the Śūrasenakas worshipping Hari (Viṣṇu).

The southern section of the Yadus had founded five kingdoms south of the Vindhya mountain. The Yadus of this region were known as

1. Ch. U 3.17.6.
2. (i) वासुदेवार्जुनाभ्यां वुन्० पा० 4.3.98.
   (ii) गोत्रक्षत्रियाख्येभ्यो बहुलं वुञ्० पा० 4.3.99.
3. (i) भक्तिः० पा० 4.3.95.
4. (i) स्कन्दस्वामी on निरुक्त 7.8 explains भक्ति—
   भजनीयो भक्तिः—अथवा भजनं भक्तिः ।
   (ii) काशिका on पाणिनि 4.3.95 explains :—भज्यते सेव्यते इति भक्तिः ।
5. पतञ्जलि on पा० 4.3.98 remarks—
   नैषा क्षत्रियाख्या, संज्ञैषा तत्रभगवतः ।
6. (i) Pargiter, AIHT, pp. 175-182.
   (ii) Hill, The Bhagvad-gītā, p. 5.
   (iii) Ray Chaudhari, Materials for the Study of the Early History of the Vaiṣṇava Sect, pp. 30,31.
7. Barth, Religions of India, London, 1906, p. 166.
8. Hopkins, The Religions of India, Boston, 1908, pp. 388, 467.
9. Keith, RPVU, p. 262.
10. MB 12.348.34,35.
11. यदुस्तुर्वश्च मामहे RV 10.62.10 d.
12. Mc Crindle, pp. 140, 201.

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'Sātvatas'[1]. According to the Śatapatha Brāhmaṇa,[2] the Sātvatas were dwellers of the country neighbouring that of the Bharatas. Thus the Sātvatas, the Yadus domiciled in the South, worshipped Vāsudeva-Kṛṣṇa as Vāsudeva-Viṣṇu, the supreme deity. The Sātvatas were the first 'Vāsudevakas'.

Obviously then the cult of Vāsudeva-Viṣṇu i. e., the worship of Vāsudeva-Viṣṇu as the supreme deity (Bhagavān), noticed by Pāṇini, had come into being long before 400 B. C.[3]. It continued unabated through centuries before Christ[4]. But gradually from being called a 'Vāsudevaka', a devotee was being called a 'Bhāgavata'[5]. The expanding popularity of the cult of Vāsudeva-Viṣṇu as Bhagavān made incursion into the foreigners. Heliodorus, a Greek, could thus call himself a 'Bhāgavata'[6].

During the period of the Imperial Guptas (early Christian era), the cult of Vāsudeva-Viṣṇu enjoyed State patronage as is reflected in the transformation of the appellation of 'bhāgavata' into 'parama-bhāgavata'[7] which the Imperial Guptas were proud of to append to their names.

Vaiṣṇavism has since remained an undeniable force. Even Ācārya Śaṅkara[8], the protagonist of uncompromising monism, challenged a

1. S. Krishnaswami Aiyar, The Sātvatas, Proceedings and Transactions of the Second Oriental Conference, pp. 353-355.
2. (i) ŚB 13.5.4.21.
   (ii) Ai. B. 8.3.14 :—एतस्यां दक्षिणस्यां दिशि ये के च सात्वतां राजानो भोज्यायैव ते अभिषिच्यन्ते ।
3. K. G. Goswami, A Study of Vaiṣṇavism, p. 2
4. (i) Ghosundi Stone Inscription (200-150 B. C.) (Epigraphia Indica, Lüder's Ins. No. 6) mentions a 'भागवत' setting up a stone-wall round the temple of Vāsudeva.
   (ii) Besnagar Inscription (Cir. 150 B. C.) (ibid., Ins. No. 669), mentions Heliodorus, a Greek ambassador to the court of king Bhāgabhadra in Gwalior State, setting up a pillor in honour of Vāsudeva.
   (iii) Nanaghat Cave Inscription (100 B. C.), (ibid., Ins. No. 112) mentions Vāsudeva as a deity.
5. vide ref. 52 (i) and (ii).
6. vide ref. 52 (ii).
7. Candra Gupta II (401-2 A. D.), his son Kumāra Gupta (C. 414-55 A. D.) and his grandson Skanda Gupta (455-67 A. D.) were all 'परमभागवत'—K. G. Goswami, A Study of Vaiṣṇavism, p. 19.
8. Śaṅkara on BS 2.2.42 :—तत्र भागवता मन्यन्ते—भगवान् एवैको वासुदेवः···· स चतुर्धाऽऽत्मानं प्रविभज्य प्रतिष्ठितः । ···असंगता एषा कल्पना ।

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fringe of the Bhāgavata School in that he criticised only its doctrine of fourfold manifestation (*catur-vyūha-vāda*). The mediaeval scholars and saints fell under its influence. Rāmānuja, Madhva. Nimbārka, Vallabha and Caitanya, the founders of the mediaeval Schools of Vaiṣṇavism, upheld and propagated Vaiṣṇavism. It holds sway to this day.

The Pañcarātra

The Pañcarātra and the Bhāgavata are the two representatives of early Vaiṣṇava Schools. There are two views as to whether the Pañcarātra is Vedic or not :

(1) *Vedic* : It is stated in the Śatapatha Brāḥmaṇa[1] that hermit Nārāyaṇa, to whom the Puruṣa-sūkta was revealed, performed a sacrifice called Pañcarātra and that raised him to the highest position. The Taittirīya Āraṇyaka[2] identified Nārāyaṇa with Viṣṇu. The Īśvara-saṁhitā[3] derives Pañcarātra from the Ekāyana Veda which was, according to Nāgeśa[4], the Kāṇva branch of the Śukla-yajur-veda; according to the Chāndogya Upaniṣad[5], read by Nārada and according to the Śvetāśvatara Upaniṣad[6], so called because it was the only path to salvation. The Spanda-pradīpikā[7] refers to the Pañcarātra Śruti and the Pañcarātra Upaniṣad. Thus the Pañcarātra has the pedigree of Vedic literature.

(2) *Non-Vedic* : According to the Mahabhārata,[8] seven Citra-śikhaṇḍī hermits proclaimed a Śāstra (Pañcarātra) at par with the four Vedas, consisting of one lac of verses, and meant for the common man.

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1. ŚB 13.6.1.1.
2. नारायणाय विद्महे वासुदेवाय धीमहि तन्नो विष्णुः प्रचोदयात् ॥ TA 10.1.6.
3. एष एकायनो वेदः प्रख्यातः सर्वतो भुवि । ईश्वरसंहिता 1.43.
4. नागेशः—एकायनशाखा = शुक्लयजुर्वेदीया काण्वशाखा—
   Madras Government Oriental Library Triennial Catalogue III, p. 3299.
5. ....एकायनं....भगवोऽध्येमि । Ch. U 7.1.2..
6. (i) वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
   तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ŚU 3.8.
   (ii) मोक्षायनाय वै पन्था एतदन्यो न विद्यते । तस्मादेकायनं नाम प्रवदन्ति मनीषिणः ॥
   ईश्वरसंहिता 1.18.
7. स्पन्दप्रदीपिका p. 2, 40.
8. ये हि ते ऋषयः ख्याताः सप्त चित्रशिखण्डिनः ॥ तैरेकमतिभिर्भूत्वा यत् प्रोक्तं शास्त्रमुत्तमम् ।
   वेदैश्चतुर्भिः समितं कृतं मेरौ महागिरौ ॥मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः ।
   वशिष्ठश्च महातेजास्ते हि चित्रशिखण्डिनः ॥
   कृतं शतसहस्रं वै श्लोकानामिदमुत्तमम् । लोकतन्त्रस्य कृत्स्नस्य यस्माद् धर्मः प्रवर्तते ॥
   MB 12.335.27cd, 28, 29, 39.

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The question of the Pañcarātra being Vedic or not has agitated discerning minds. Yāmuna[1], a protagonist of the Viśiṣṭā'dvaita Doctrine, was at pains that the Pañcarātra owes its origin to the Vedas. Appayadīkṣita[2], on the other hand, has disbelieved that the Ekāyana Veda ever existed or that the so-called Veda was the same as the Kāṇva branch of the Śukla-yajur-veda. R. P. Canda[3] has tried to forge a compromise that the Bhāgavata was for the élite and the Pañcarātra for the common man.

The Bhagavad-gītā[4], the first embodiment of the Bhāgavata School, mentions Sāṁkhya and Yoga. Later than the Gītā (400 B. C.), the Nārāyaṇīya section (100 A. D.)[5] of the Mahābhārata mentions Pañcarātra. Thus Pañcarātra, as a School, may be said to be later than the Bhāgavata School.

The Bhāgavata versus the Pañcarātra

The two Schools differ in the following respects :—(a) While the Bhāgavata is grounded in Vedic tradition, the Pañcarātra is a suspect; (b) The Bhāgavata moves in the confines of the four castes while the Pañcarātra reveals greater flexibility; (c) The Bhāgavata looks upon the Dharma-Sūtras as guides to *dharma*; but the Pañcarātra has its own Manuals (Saṁhitā) on the same issue; (d) The Bhāgavata Mantra is—"*Oṁ namo bhagavate Vāsudevāya*", but the Pañcarātra Mantra is—*Oṁ namo Nārāyaṇāya*"; (e) The Bhāgavata is for the doctrine of Incarnation while the Pañcarātra is for that of fourfold Emanation; (f) In the Bhāgavata Śiva has a pride of place; but Nārāyaṇa-Viṣṇu is the concern of the Pañcarātra: (g) The Bhāgavata is monistic whereas the Pañcarātra is dualistic.

Yet the two Schools have exchanged ideas. The Bhāgavata has absorbed the Pañcarātra doctrine of Emanation in that of its Incarnation;

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1. यामुन— आगम-प्रामाण्य ।
2. अप्पयदीक्षित on BS 2.2.44 :—
   न हि एकायन-शाखेति काचन शाखा क्वचिदधीयमाना दृश्यते, येन तन्मूलतया ते संस्कारा वैदिकाः स्युः । खिलशाखात्वकल्पनं च न प्रमाणमूलम् ।
3. R. P. Canda, Archaeology and Vaiṣṇava Tradition, pp. 165-166.
4. (i) MB 12.349. 73a :—
   सांख्यं योगं च सनातने द्वे ।
   (ii) नीलकण्ठ, the commentator on MB :—
   तेन पाञ्चरात्रस्य पुंप्रणीतत्वं वेदविरुद्धत्वं च सूचितम् ।
5. सांख्यं योगः पाञ्चरात्रं वेदारण्यकमेव च । ज्ञानान्येतानि ब्रह्मर्षे लोकेषु प्रचरन्ति ह ॥
   MB 12.349.1.

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has borrowed, at least for stories, from the Viṣṇu-purāṇa, professedly a Pañcarātra work; welcomed under the auspices of the Imperial Guptas the worship of Lakṣmī, the consort of Nārāyaṇa and ardently imbibed the contributions of the Alwars, the spiritual teachers of Śrī-Vaiṣṇava Sect affiliated to the Pañcarātra.

On the other hand, the Pañcarātra has adopted in modified form the Bhāgavata doctrine of Incarnation and the worship of Vāsudeva; and the Gītā has been commented upon by Rāmānuja, the upholder of the Śrī-Vaiṣṇava Sect.

In spite of Rāmānuja's allergy[1] against the Bhāgavata School in general and the Śrīmad-bhāgavata in particular, the two Schools fused intimately with each other so much so that the Padma-tantra[2] takes the Bhāgavata and the Pañcarātra as one.

III

The Śrīmad-bhāgavata

The Śrīmad-bhāgavata has sublimated the time-honoured Paurāṇic climate to the sphere of noble philosophy and religion. For this purpose, on the one hand it readjusted the current meanings of the five characteristics (*lakṣaṇa*) of a Purāṇa while on the other has inroduced another five elements in conformity with its total philosophical perspective. Thus the Bhāgavata[3] claims for itself ten characteristics instead of five, to constitute a Mahā-purāṇa. In order to be entitled to this status, other Purāṇas, going under the name of 'Mahā-purāṇa,' have to fulfil this criterion.

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1. Rāmānuja was born in 1017 A. D. As per Alberuni (1030 A.D.) the Vaiṣṇava Bhāgavata was already there. But Rāmānuja has taken no notice of it. It is said that wherever he went, Rāmānuja tried to replace the वैखानससंहिता of the Bhāgavata School by Pañcarātra Manual.

2. सूरिः सुहृद् भागवतः सात्वतः पञ्चकालवित् । ऐकान्तिकः तन्मयश्च पञ्चरात्रिक इत्यपि ॥
PT 4.2.88; vide JRAS 1911, p. 935.

3. अत्र सर्गो विसर्गश्च स्थानं पोषणमूतयः । मन्वन्तरेशानुकथा निरोधो मुक्तिराश्रयः ॥
भूतमात्रेन्द्रियधियां जन्म सर्ग उदाहृतः । ब्रह्मणो गुणवैषम्याद्; विसर्गः पौरुषः स्मृतः ॥
स्थितिर्वैकुण्ठविजयः; पोषणं तदनुग्रहः । मन्वन्तराणि सद्धर्म; ऊतयः कर्मवासनाः ॥
अवतारानुचरितं हरेश्चास्यानुवर्तिनाम् । सतामीशकथाः प्रोक्ता नानाख्यानोपबृंहिताः ॥
निरोधोऽस्यानुशयनमात्मनः सह शक्तिभिः । मुक्तिर्हित्वान्यथारूपं स्वरूपेण व्यवस्थितिः ॥
आभासश्च निरोधश्च यतश्चाध्यवसीयते । स आश्रयः परं ब्रह्म परमात्मेति शब्द्यते ॥
2.10.1, 3-7, vide also 12.7.9-19.

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According to the Bhāgavata[1], the Supreme Brahma, the soul of all souls, is the ultimate goal (*āśraya*); and the other nine elements are all geared to the realization of Brahma. Creation (*sarga*) is twofold—subtle (*sarga*) and gross (*visarga*)—the first up to the creation of categories (*tattva*) and the second the creation of the fourteen worlds in all their details. Similarly, deluge (*pratisarga*) is twofold—material dissolution of creation (*nirodha*) and spiritual dissolution of all duality, followed by the settlement of the votary on his intrinsic nature of pure consciousness (*mukti*). Genealogy of the direct descendants of Brahmā (*vaṁśa*) and genealogy of those who, falling within *vaṁśa*, start subsidiary genealogy (*vaṁśā'nucarita*) are mere pleas to further the cause of knowledge and detachment. Rather one should care for the episodes of Incarnations and the devotees of God (*Īśā'nukathā*). While the ordinary individuals suffer from the sequel of their own deeds (*ūti*), God sustains (*sthāna*) and sheds grace (*poṣaṇa*). Under the over-all superintendence of God, the series of original kings (Manu) with their descendants hold on to moral order (*sad-dharma*). The change-over from one Manu to another to fulfil the above mission is *Manvantara*.

In the formation of the philosophy of the Śrīmad-bhāgavata, the Upaniṣadic doctrine of Brahma, the Pañcarātra doctrine of Paramātmā (Nārāyaṇa-Viṣṇu) and the Bhāgavata doctrine of Bhagavān (Vāsuvdeva-Kṛṣṇa) have coalesced in a hierarchical order. Similarly, Vedic Karma, Jñāna and Bhakti have integrated with those of Pañcarātra. Genius of Vāsudeva-Kṛṣṇa, supplemented by numerous devotees in general[2] and Nārada[3] and Śāṇḍilya[4] in particular, has thus brought into existence a unique

1. दशमस्य विशुद्धयर्थं नवानामिह लक्षणम् । वर्णयन्ति महात्मानः श्रुतेनार्थेन चाञ्जसा ॥ 2.10.2.

2. (i) कविर्हरिरन्तरीक्षः प्रबुद्धः पिप्पलायनः । आविर्होत्रोऽथ द्रुमिलश्चमसः करभाजनः ॥ 5.4.11; 11.2.21.
इति भागवत-धर्मदर्शना नव महाभागवताः । 5.4.12.
(ii) स्वयम्भूर्नारदः शम्भुः कुमारः कपिलो मनुः ।
प्रह्लादो जनको भीष्मो बलिर्वैयासकिर्वयम् ॥
द्वादशैते विजानीमो धर्मं भागवतं भटाः ॥ 6.3.20, 21 ab.

3. (i) तृतीयमृषिसर्गं वै देवर्षित्वमुपेत्य सः । तन्त्रं सात्वतमाचष्ट नैष्कर्म्यं कर्मणां यतः ॥ 1.3.8.
(ii) अनर्थोपशमं साक्षाद् भक्तियोगमधोक्षजे । लोकस्याजानतो विद्वांश्चक्रे सात्वतसंहिताम् ॥ 1.7.6.

4. (i) इति ह स्माह शाण्डिल्यः शाण्डिल्यः Ch. U, 3.14.4.
(ii) काण्वीं शाखामधीयानावौपगायनकौशिकौ । प्रपत्तिशास्त्रनिष्णातौ स्वनिष्ठानिष्ठितावुभौ ॥
शाण्डिल्यश्च भरद्वाजो मुनिर्गौतमनस्तथा । इमे च पञ्चगोत्रस्था मुख्याः काण्वीमुपाश्रिताः ॥
जयाख्यसंहिता, pp. 115-16.

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collection for the devotees *(Sātvata-saṁhitā)*[1] viz, the Śrīmad-bhāgavata.

The Bhagavad-gītā, the first repository of the Bhāgavata cult, matures into the Śrīmad-bhāgavata that has fed and nourished both Aryans and non-Aryans[2] alike because of its universal appeal. It is the cream of the Vedas[3], embellished by the Pañcarātra philosophy and religious practices.

No wonder that such a unique collection should be acknowledged as the most famous in India and enjoy enormous popularity and extraordinary reputation as can be evinced from extremely numerous manuscripts and prints of the text, many commentaries on the whole text by devotional and scholarly luminaries, separate explanatory writings on parts of it and translations into Indian languages.[4]

Its crude simplicity and grandeur of the style of the Vedas, heroic nobleness of martial Epics and great richness of classical poetry had attracted Burnouf[5] to introduce it first in Europe in the shape of a running translation in French, with an enlightening Introduction.

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1. (i) श्रीधर on 1.7.6 :—
   सात्वत-संहिताम् = श्रीभागवताख्याम् ।
   (ii) The भागवत has recorded two traditions of Vaiṣṇavism—one from नारायण and the other from वासुदेव-कृष्ण—

(१)	(२)
नारायण	वासुदेव
ब्रह्मा (3.4.13.)	संकर्षण (3.8.4)
नारद (2.9.43.)	सनत्कुमार (3.8.7-9.)
प्रह्लाद (7.6.28.)	पराशर (3.8 7-9.)
व्यास (2.9.44)	मैत्रेय (3.8.7-9)
शुक (1.7.8)	विदुर (3.8.7-9)
परीक्षित् (1.19.40)	

2. किरात-हूणान्ध्रपुलिन्दपुल्कसा आभीरकङ्का यवनाः खसादयः ।
   येऽन्ये च पापा यदुपाश्रयाश्रयाः शुद्ध्यन्ति तस्मै प्रभविष्णवे नमः ॥ 2.4.18.
3. निगमकल्पतरोर्गलितं फलं पिबत भागवतं रसमालयम् । 1.1.3ac.
4. Winternitz, HIL Vol. 1, pp. 554-5.
5. (i) वेदाः पुराणं काव्यं च प्रभुर्मित्रं प्रियेव च । बोधयन्तीति हि प्राहुस्त्रिवद् भागवतं पुनः ॥
   —वोपदेव, हरिलीलामृत, 1.9.
   (ii) Burnouf's Preface to the French translation of the श्रीमद्भागवत.

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The Śrīmad-bhāgavata thus deserves all recognition as a great Purāṇa (Mahā-purāṇa). In spite of its being a Purāṇa of growth, it displays remarkable uniformity of composition.[1] This justifies the venture for a philosophy of the Śrīmad-bhāgavata.

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1. (i) The Bhāgavata was at least thrice revised:
H. P. Sastri, JBORS XIV, Part III, The Purāṇas.
(ii) The हरिलीलामृत, the भागवत itself (1.1.2; 2.1.8; 2.2.8; 2.9.43; 3.4.3; 3.8.7-9; 8.13.7: 12.4.41-42) and Burnouf (p. 105) support the above view.

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THE PHILOSOPHY OF THE ŚRĪMAD-BHĀGAVATA

PART I

METAPHYSICS

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THE PHILOSOPHY OF THE ŚRĪMAD-BHĀGAVATA

Chapter I

THE STRUCTURE OF REALITY

(TATTVA)

The Vedic seer had discovered[1] the shining One (*deva*), of self-evident (*tat*) adorable (*vareṇya*) light (*bhargaḥ*), to be the source (*savitā*) of the three worlds (*bhū*, *bhuvaḥ* and *svaḥ*). The Vedic seer had yearned for His revelation in (*dhīmahi*) and guidance to (*pracodayāt*) all consciousness (*dhiyaḥ*). The sumptuous range of Indian thought, Vedic as well as Tāntric, has acclaimed and assimilated this discovery and this yearning as the gospel of liberation (*gāyatrī*).[2]

Pledging itself[3] to be the mature fruit (*galitaṁ phalam*) from the all-yielding tree (*kalpa-taru*) viz, the Vedas, the Bhāgavata accordingly opens with and elaborates this gospel. According to the Bhāgavata, the Supreme (Para) creates the universe, sustains and abides therein as long as it continues, and having destroyed it falls back upon His pure existence as the ultimate residuary. Like a lamp illuminating its own self as well as others, the Supreme reveals Himself as all creation *(sva-rāṭ)*. His innate splendour kindles Brahmā to creation. Indeed by magic (*kuhaka*), creation appears in the Supreme. Yet it is discarded for ever by dint of His native lustre *(svena dhāmnā)*. The Supreme thus eludes logic. With or without the appearance of creation, the Supreme is the abiding truth (*satya*); the eternal light that reveals the Supreme as well as creation when it appears; and when creation disappears, reveals the Supreme alone. In tune with the Vedic seer, Vyāsa, the compiler of the Bhāgavata, yearns for the Supreme's revelation in and guidance to all consciousness.[4]

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1 (i) तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ RV 3.62.10.

(ii) स्कन्दस्वामी On Nirukta 12.14 :—भर्गो वक्तव्यः—ज्योतिर्विशेषः ।

2. (i) SV 2,8,12; VS 3.35; TS 1.5.6.4; MS 4.10.3; AB 4.32.2; KB 23.3; TA 1.11.2; BU 6.3.11. etc.

(ii) Throughout Vedic and Sanskrit literature it is called गायत्री or सावित्री.

3. निगमकल्पतरोर्गलितं फलम् 1.1.3a.

4. जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्
तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत् सूरयः ।
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गो मृषा
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥ 1.1.1.

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As a collection of the Sātvata cult,[1] the Bhāgavata calls the Supreme 'Nārāyaṇa'[2] in that He abides in, witnesses and guides[3] all beings;[4] 'Vāsudeva'[5] in so far as He is revealed in the mind (*vasu-deva*) shining (*dīvyati*) with merits (*vasu*);[6] and also 'Para-daivata'[7] in the wake of Yāska who, taking the cue from the Ṛg-veda,[8] has rounded off Vedic gods into the being of one Supreme deity.[9]

Four Grades of Reality

The Upaniṣads call Reality, in terms of metaphysical abstraction, Brahma. The Bṛhadāraṇyaka Upaniṣad[10] defines Brahma as knowledge and bliss. The Taittirīya Upaniṣad[11] looks upon Brahma as truth, knowledge and infinite. The Chāndogya Upaniṣad[12] conceives Brahma to have four grades. Based on the testimony of the Upaniṣads and direct

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1. लोकस्याजानतो विद्वांश्चक्रे सात्वतसंहिताम् ॥ 1.7. 6cd.
2. नारायणपरा वेदा देवा नारायणाङ्गजाः । नारायणपरा लोका नारायणपरा मखाः ॥
   नारायणपरो योगो नारायणपरं तपः । नारायणपरं ज्ञानं नारायणपरा गतिः ॥
   2.5.15-16.
3. नारायणस्त्वं नहि ? सर्वदेहिनाम् । आत्मास्यधीशाखिललोकसाक्षी ॥ 10.14.14ab.
4. (i) ····नारं = जीवसमूहोऽयनम् = आश्रयो यस्य स तथा ।
   (ii) ····नारस्यायनम् = प्रवृत्तिर्यस्मात् स तथा ।
   (iii) ····नारम् अयसे = जानासीति ।—श्रीधर on 10.14.14ab.
5. वासुदेवपरा वेदा वासुदेवपरा मखाः । वासुदेवपरा योगा वासुदेवपराः क्रियाः ॥
   वासुदेवपरं ज्ञानं वासुदेवपरं तपः । वासुदेवपरो धर्मो वासुदेवपरा गतिः ॥ 1.2.28-29.
6. (i) सत्त्वं विशुद्धं वसुदेव-शब्दितं यदीयते तत्र पुमानपावृतः ।
   सत्त्वे च तस्मिन् भगवान् वासुदेवो ह्यधोक्षजो मे नमसा विधीयते ॥ 4.3.23.
   श्रीधरः—विशुद्धं सत्त्वम् = अन्तःकरणम् ····दीव्यति = द्योतत इति देवः ।
   वसुभिः = पुण्यैः; दीव्यति = प्रकाशते इति—वसुदेव-शब्द-वाच्यं शुद्धं सत्त्वम् ।
7. इत्थं सतां ब्रह्मसुखानुभूत्या दास्यं गतानां परदैवतेन । 10.12.11ab.
8. एकं सद् विप्रा बहुधा वदन्ति अग्निं यमं मातरिश्वानमाहुः ।
   RV 1.164.4cd; 10.114.5.
9. (i) माहाभाग्याद् देवताया एक आत्मा बहुधा स्तूयते ।
   एकस्यात्मनोऽन्ये देवाः प्रत्यङ्गानि भवन्ति । Nirukta 7.4.
   (ii) शब्दब्रह्मात्मनस्तस्य व्यक्ताव्यक्तात्मनः परः ।
   ब्रह्मावभाति विततो नानाशक्त्युपबृंहितः ॥ 3.12.47.
   श्रीधरः—परः = परमेश्वरः; नानाशक्त्युपबृंहितः = इन्द्रादिरूपः ।
10. विज्ञानमानन्दं ब्रह्म । BU 3.9.18.7.
11. सत्यं ज्ञानमनन्तं ब्रह्म । TU 2.1.1.
12. तदेतत् चतुष्पाद् ब्रह्म Ch. U 3.18.2.

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realization of spiritual stalwarts, the Bhāgavata accordingly proposes[1] the Supreme as non-dual consciousness (*a-dvaya jñāna*) broken up into Brahma, Paramātmā and Bhagavān. According to Śrīdhara,[2] the earliest and the most esteemed commentator of the Bhāgavata, Brahma, Paramātmā and Bhagavān are the epithets of the same reality viz, non-dual consciousness, applied by the adherents of the Upaniṣads, the followers of Yoga and the devotees respectively. But the intuition[3] of the great saint Kardama, the father of Kapila (an Incarnation of God), demands that without offending consubstantiality, Reality is revealed as Brahma, Paramātmā and Bhagavān in hierarchical order during the progressive journey of spirituality (*sādhanā*) to climax in non-dual consciousness. The votary knows up to Bhagavān. Then he becomes non-dual consciousness. Thus to know is to be.

Cosmos is empirical. Brahma, Paramātmā and Bhagavān are supra-empirical or transcendental. Non-dual consciousness is supra-transcendental. The transcendental and the supra-transcendental constitute the four grades of Reality as against the empirical which after all is not true. The Bhāgavata has thus imbued Upaniṣadic Brahma with richer significance.

Brahma

According to the Chāndogya Upaniṣad,[4] truth is the name for Brahma. The Bhāgavata defines[5] truth (*sat*, *satya*) as that which exists before creation, within creation and after creation is dissolved. Upaniṣadic Brahma as pure Existence is thus appropriated by the Bhāgavata to constitute Bhāgavata Brahma, the first grade of Reality.

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1. वदन्ति तत् तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् । ब्रह्मेति परमात्मेति भगवानिति शब्द्यते ॥ 1.2.11.
2. औपनिषदैर्ब्रह्मेति, हैरण्यगर्भैः परमात्मेति, सात्वतैर्भगवानिति शब्द्यते = अभिधीयते —श्रीधर on 1.2.11.
3. मनो ब्रह्मणि युञ्जानो यत् तत् सदसतः परम् । गुणावभासे विगुण एकभक्त्यानुभाविते ॥
निरहंकृतिर्निर्ममश्च निर्द्वन्द्वः समदृक् स्वदृक् । प्रत्यक् प्रशान्तधीर्धीरः प्रशान्तोर्मिमहोदधिः ॥
वासुदेवे भगवति सर्वज्ञे प्रत्यगात्मनि । परेण भक्तिभावेन लब्धात्मा मुक्तबन्धनः ॥
आत्मानं सर्वभूतेषु भगवन्तमवस्थितम् । अपश्यत् सर्वभूतानि भगवत्यपि चात्मनि ॥
इच्छाद्वेषविहीनेन सर्वत्र समचेतसा । भगवद्भक्तियुक्तेन प्राप्ता भागवती गतिः ॥ 3.24.43-47.
4. तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति । Ch. U 8.3.4.
5. आदावन्ते च मध्ये च सृज्यात् सृज्यं यदन्वियात् ।
पुनस्तत् प्रतिसंक्रामे यच्छिष्येत तदेव सत् ॥ 11.19.16; vide also 11.24.18.

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Paramātmā

Similarly Upaniṣadic Brahma as pure Consciousness is Paramātmā of the Bhāgavata. It delineates[1] Paramātmā, the Vāsudeva of the Sātvatas, in the following strain :—Vāsudeva is pure knowledge identical on the one hand with truth (*satya*), the first grade of Reality of the Bhāgavata, and with Bhagavān, the third grade of Reality of the Bhāgavata, on the other. Such statement is in harmony with the Bhāgavata doctrine of monism. It asserts that Reality is one although viewed as many in terms of hierarchy of spiritual achievements.

The Bhāgavata looks upon Paramātmā not only as consciousness but also as the principle of vitality, élan vital. The Nāsadīya-sūkta[2] of the Ṛg-veda speaks of the ultimate principle as breathing without breath. The Bhāgavata draws upon this concept, as evinced by its adoption of the term "Paramātmā" which derivatively means "the great life-force" *(aniti—iti ātmā)*, to formulate its second grade of Reality. Accordingly, Nārāyaṇa (also called Vāsudeva when revealed in the mind) of the Bhāgavata[3] galvanizes the inner mechanism of man to activity. All activity in man as well as in the cosmos comes to a grinding halt if and when Paramātmā withdraws[4]. Thus Paramātmā of the Bhāgavata is primordial knowledge and vitality.

Bhagavān

Likewise Upaniṣadic Brahma as infinite Bliss (*ānanda*) is Bhagavān of the Bhāgavata, defined[5] as bliss pure and simple; also, infinite. The

1. ज्ञानं विशुद्धं परमार्थमेकमनन्तरं त्वबहिर्ब्रह्म सत्यम् ।
प्रत्यक् प्रशान्तं भगवच्छब्दसंज्ञं यद् वासुदेवं कवयो वदन्ति ॥
5.10.11.

2. आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किं चनास ॥
RV 10.129.2cd.

3. राजोवाच
नारायणाभिधानस्य ब्रह्मणः परमात्मनः । निष्ठामर्हथ नो वक्तुं यूयं हि ब्रह्मवित्तमाः ॥
पिप्पलायन उपाच
स्थित्युद्भवप्रलयहेतुरहेतुरस्य यत् स्वप्नजागरसुषुप्तिषु सद् बहिश्च ।
देहेन्द्रियासुहृदयानि चरन्ति येन संजीवितानि तदवेहि परं नरेन्द्र ॥
11.3.34, 35.

4. सर्गः प्रवर्तते तावत् पौर्वापर्येण नित्यशः । महान् गुणविसर्गार्थः स्थित्यन्तो यावदीक्षणम् ॥
11.24.20.

5. ...भगवत्यनन्ते
आनन्दमात्र उपपन्नसमस्तशक्तौ । 4.11.30ab; vide also 3.9.3.

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Taittirīya Upaniṣad asserts[1] the obvious truth that bliss is the foundation of life. Thus Bhagavān, the all-bliss, of the Bhāgavata is above Paramātmā, the great life, of the Bhāgavata just as Paramātmā, the great life, of the Bhāgavata is higher than Brahma, pure existence, of the Bhāgavata, as against the cosmos which only relatively exists. Indeed the Bhāgavata concept of the three hierarchical grades of Reality—Brahma, Paramātmā, and Bhagavān—is the triumph of *one* Upaniṣadic Brahma—Existence (*sat*), Knowledge (*cit*) and Bliss (*ānanda*) viewed, in the ascending fervour of realization, as *three* when existence is succeeded by knowledge and that by bliss of the same reality viz, Upaniṣadic Brahma.

Non-dual consciousness

Beyond Bhagavān, the all-bliss, the peak of the transcendental, is the supra-transcendental, non-dual consciousness, traceable to the Śatapatha Brāhmaṇa,[2] the undying unflickering light absolutely free from all dualistic references, eternal tranquillity, all bliss and no sorrow, beyond Māyā and the pale of all description, the essence of Bhagavān. This is the fourth grade of Reality, the be-all and end-all of all spiritual strivings. It is the culmination of "I"[3], the final dissolution of I[4] and yet the greatest I[5], the postulate of all postulates.

Knowledge, the fourth grade of Reality, is fundamentally distinct from modal knowledge. Modal knowledge is limited to an object, extrinsic, vitiated by doubt, fickle, product of mind, untrue, partial, with beginning and end, transitory and caught up in multiplicity. But Knowledge, the fourth grade of Reality, is knowledge per se unmingled with any object,

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1. को ह्येवान्यात् कः प्राण्यात् यदेष आकाश आनन्दो न स्यात् TU 2.7.7.
2. (i) नमस्ते तुरीयाय दर्शताय पदाय परोरजसे असौ अदो मा प्रापत्
SB 14.8.15.10.
(ii) सैषा गायत्री, एतस्मिन् तुरीये दर्शते पदे परोरजसि प्रतिष्ठिता BU 5.14.4.
3. शश्वत्प्रशान्तमभयं प्रतिबोधमात्रं शुद्धं समं सदसतः परमात्मतत्त्वम् ।
शब्दो न यत्र पुरुकारकवान् क्रियार्थो माया परैत्यभिमुखे च विलज्जमाना ॥
तद्वै पदं भगवतः परमस्य पुंसो ब्रह्मेति यद् विदुरजस्रसुखं विशोकम् ।
सध्रङ्नियम्य यतयो यमकर्तहेति जह्युः स्वराडिव निपानखनित्रमिन्द्रः ॥
2.7.47-48; vide also 11.28.35 with श्रीधर thereon.
4. यत्तद् विशुद्धानुभवमात्रमेकं स्वतेजसा ध्वस्तगुणव्यवस्थम् ।
प्रत्यक् प्रशान्तं सुधियोपलम्भनं ह्यनामरूपं निरहं प्रपद्ये ॥ 5.19.4.
5. अहमेवासमेवाग्रे नान्यत् किञ्चान्नन्तरं बहिः । संज्ञानमात्रमव्यक्तं प्रसुप्तमिव विश्वतः ॥
6.4.47.

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intrinsic, free from doubt, fixed, not a product of mind, true, self-sufficient, without beginning and end and absolutely non-dual[1].

Puruṣa and Prakṛti

The Bṛhadāraṇyaka Upaniṣad[2] describes that at the outset there was the soul alone, the capital 'I'. It felt unhappy in being alone and so desired for a second for being man and woman in mutual embrace. So it bifurcated itself into the husband and the wife.

The Bhāgavata has restated[3] the same truth in the following strain:—The Absolute, the capital 'I', was settled in sequestered loneliness without the duality of the seer and the seen. Only divine urge (*ātmecchā*) continued. Left to pure consciousness untouched by diversity, It felt Itself as if non-existent. So undifferentiated knowledge bifurcated itself into the seer and the seen—the male (*puruṣa*) and the female (*prakṛit*). According to the Bhāgavata, non-duality is achieved in four circumstances—before creation began, at deluge, in the golden age charged with natural vision and at any moment when one rises to the peak of realization.[4]

Puruṣa

The Vājasaneyi-saṁhitā maintains[5] Puruṣa shining beyond the pale of darkness. The Bṛhadāraṇyaka Upaniṣad[6] confirms the same in that the *ātmā* appears as Puruṣa (*puruṣa-vidha*), the capital 'I'. For the Bhāgavata, Bhagavān is Puruṣa-uttama[7], Paramātmā is Ādi-Puruṣa[8] while Brahma is Puruṣa.

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1. विशुद्धं केवलं ज्ञानं प्रत्यक् सम्यगवस्थितम् । सत्यं पूर्णमनाद्यन्तं निर्गुणं नित्यमव्ययम् ॥ 2.6.39; vide also श्रीधर thereon.
2. आत्मैवेदमग्र आसीत्....अहमस्मीति ।....स नैव रेमे । तस्मादेकाकी न रमते । स द्वितीयमैच्छत् । स हैतावान् आस—यथा स्त्रीपुंसौ संपरिष्वक्तौ । स इममेवात्मानं द्वेधापातयत् । ततः पतिश्च पत्नी चाभवताम् । BU 1.1.1,3.
3. भगवान् एक आसेदमग्र आत्माऽऽत्मनां विभुः । आत्मेच्छानुगतावात्मा नानामत्युपलक्षणः ॥ स वा एष तदा द्रष्टा नापश्यद् दृश्यमेकराट् । मेनेऽसन्तमिवात्मानं सुप्तशक्तिरसुप्तदृक् ॥ 3.5.23-24.
4. आसीज् ज्ञानमथो ह्यर्थ एकमेवाविकल्पितम् । यदा विवेकनिपुणा आदौ कृतयुगेऽयुगे ॥ तन्मायाफलरूपेण केवलं निर्विकल्पितम् । वाङ्मनोऽगोचरं सत्यं द्वेधा समभवद् बृहत् ॥ तयोरेकतरो ह्यर्थः प्रकृतिः सोभयात्मिका । ज्ञानं त्वन्यतमो भावः पुरुषः सोऽभिधीयते ॥ 11.24.2-4.
5. वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ॥ VS 31.18.
6. आत्मैवेदमग्र आसीत् पुरुषविधः । BU 1.4.1.
7. तद्वै पदं भगवतः परमस्य पुंसः ॥ 2.7.48a.
8. वसन्ति यत्र पुरुषाः सर्वे वैकुण्ठमूर्तयः । येऽनिमित्तनिमित्तेन धर्मेणाराधयन् हरिम् ॥ यत्र चाद्यः पुमानास्ते भगवान् शब्दगोचरः । 3.15.14, 15 ab.

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Prakṛti

Corresponding to the three types of Puruṣa—Puruṣa-uttama, Ādi-Puruṣa and Puruṣa—the Bhāgavata conceives Prakṛti in terms of three hierarchical powers—Yoga-māyā, Mahā-māyā and Ātma-māyā. Just as the three hierarchical grades of Reality viz, Bhagavān, Paramātmā and Brahma are one, similarly the three hierarchical grades of power viz, Yoga-māyā, Mahā-māyā and Ātma-māyā are one. Again, Yoga-māyā is identical with Bhagavān, Mahā-māyā with Paramātmā and Ātma-māyā with Brahma. The above three-fold identity viz, among Bhagavān, Paramātmā and Brahma, among Yoga-māyā, Mahā-māyā and Ātma-māyā and between Yoga-māyā and Bhagavān, between Mahā-māyā and Paramātmā and between Ātma-māyā and Brahma follows from the basic perspective of the Bhāgavata that the Ultimate, the fourth grade of Reality, the supra-transcendental is consciousness that brooks no dualism. Thus the Bhāgavata dualism of Puruṣa and Prakṛti, conceived in response to the descending journey of spirituality as Bhagavān, Paramātmā and Brahma with respective powers viz, Yoga-māyā, Mahā-māyā nd Ātma-māyā, is wedded to absolute monism.

Upaniṣadic Brahma Versus Puruṣa-Prakṛti complex

The power of Bhagavān is Yoga-māyā,[1] the principle of divine sport.[2] It unfolds the region of bliss, in which the ecstasy of Bhagavān is realised in all its delicate shades. This is the expression of Upaniṣadic Brahma as bliss (*ānanda*). Corresponding to Paramātmā is the power, Mahā-māyā[3], the principle of majesty. Under its sway the land of light, divested of all limitations (Vaikuṇṭha-dhāma), is revealed in which Paramātmā with all grandeur reigns supreme. This is the expression of Upaniṣadic Brahma as light divine (*jñāna*). Related to the Bhāgavata Brahma is the power Ātma-māyā[4], the principle of heterogeneity. As the

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1. भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः । वीक्ष्य रन्तुं मनश्चक्रे योगमायामुपाश्रितः ॥ 10.29.1.

2. को वेत्ति भूमन् ! भगवन् ! परात्मन् ! योगेश्वरोतीर्भवतस्त्रिलोक्याम् ।
क्व वा कथं वा कति वा कदेति विस्तारयन् क्रीडसि योगमायाम् ॥ 10.14.21.

3. विष्णुपत्नि ! महामाये ! महापुरुषलक्षणे ! प्रीयेथा मे महाभागे ! लोकमातर्नमोऽस्तु ते ॥ 6.19.6.

4. आत्ममायामृते राजन् ! परस्यानुभवात्मनः । न घटेतार्थसम्बन्धः स्वप्नद्रष्टुरिवाञ्जसा ॥ 2.9.1.

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pre-supposition of creation caught up in perpetual flux, the Bhāgavata Brahma is the expression of Upaniṣadic Brahma as existence(*sat*). Thus Brahma, Paramātmā and Bhagavān with their corresponding powers, Ātma-māyā, Mahā-māyā and Yoga-māyā, is the Bhāgavata perspective of Upaniṣadic *sat-cit-ānanda* Brahma, that chronicles the three milestones of spiritual progress. The Bhāgavata has thus clothed metaphysical abstraction with flesh and blood of truth living in the flaming direct realization of a spiritual aspirant. Distinguished from the realization of the Upaniṣadic Brahma as absolutely undifferentiated truth, that of the Bhāgavata Brahma is marked by splendour and sweetness.

Brahma as Puruṣa

Brahma, the first grade of Reality, poised for creation is Puruṣa, the personal God. As the condescension from the impersonal to the personal, Puruṣa is conceived by the Bhāgavata as the first Incarnation (*ādya avatāra*)[1].

Cit-śakti and Māyā

Corresponding to the differentiation of Brahma into Puruṣa, Ātma-māyā, the power of Brahma, differentiates into Cit-śakti, the power of light, and Māyā, the power of darkness. With Cit-śakti, Puruṣa is perpetually settled on His pristine nature of unclouded bliss, although concerned all the time with creation as its unfailing superintendent[2] and yet with the same power counteracting the influence of Māyā[3]. Thus Puruṣa associates Himself with every stage of creation. Yet He is settled all the time on His native glory. Endowed with Cit-śakti on the one hand and Māyā on the other, God is the supreme master of creation[4]. He plays the cosmic drama and then plays it out.

Māyā—Avidyā, Vidyā, Prakṛti, Kāla, Svabhāva and Karma

From Māyā emanates Avidyā, the power of bondage, and Vidyā, the power of liberation.[5] To do justice to creation, Māyā evolves into

1. आद्योऽवतारः पुरुषः परस्य । 2.6.41a.
2. नमो विज्ञानमात्राय परमानन्दमूर्तये । आत्मारामाय शान्ताय निवृत्तगुणदृष्टये ॥
आत्मानन्दानुभूत्यैव न्यस्तशक्त्यूर्मये नमः । हृषीकेशाय महते नमस्ते विश्वमूर्तये ॥
6.16.19-20.
3. मायां व्युदस्य चिच्छक्त्या कैवल्ये स्थित आत्मनि । 1.7.23cd.
4. शश्वत् स्वरूपमहसैव निपीतभेदमोहाय बोधधिषणाय नमः परस्मै ।
विश्वोद्भवस्थितिलयेषु निमित्तलीलारासाय ते नम इदं चकृमेश्वराय ॥
3.9.14.
5. विद्याविद्ये मम तनू विद्ध्युद्धव शरीरिणाम् । बन्धमोक्षकरी आद्ये मायया मे विनिर्मिते ॥
11.11.3.

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Prakṛti, also called Guṇamayī-māyā, the primordeal matter constituted of three Guṇa-reals—Sattva, Rajaḥ and Tamaḥ, that serves as the material cause of creation[1]. The Bhāgavata conceives Kāla, Svabhāva and Karma (i. e., Time, Nature and Destiny) to have emerged from Māyā[2], to cooperate with Prakṛti, as efficient causes of creation. In the Śvetāśvatara Upaniṣad,[3] Kāla, Svabhāva, Karma and Yadṛcchā were poised as causes of creation but their respective roles have been defined by the Bhāgavata in its scheme of conditions for creation. Kāla, according to the Bhāgavata[4], disturbs the equilibrium of the three Guṇas that Prakṛti is made of; Svabhāva makes for their transformation; and Karma arrests the process into the emergence of a category (*tattva*). Finally Yadṛcchā is conceived as the will of God, His superintendence (*īkṣaṇa*). Thus Māyā evolves into two series—the first series consisting of Avidyā and Vidyā, and the second series of Prakṛti, the material cause and Kāla, Svabhāva and Karma, the efficient causes of creation. Creation, bondage and aspiration for liberation are explained by Māyā while Cit-śakti explains liberation. In the operation of the two series God looks on at His sweet will (*yadṛccdā*).

Categories

Number of categories

The Bhāgavata has recorded[5] as many as ten views on the number of categories (*tattvas*) including the evolutes of Prakṛti. Categories are said to be four, six, seven, nine, eleven, thirteen, sixteen, seventeen, twenty-five and twenty-six. The Bhāgavata pleads[6] for them in the following

1. प्रकृतिः पुरुषश्चेति विकल्पः पुरुषर्षभ । एष वैकारिकः सर्गो गुणव्यतिकरात्मकः ॥
ममाङ्ग ! माया गुणमय्यनेकधा विकल्पबुद्धीश्च गुणैर्विधत्ते ।
वैकारिकस्त्रिविधोऽध्यात्ममेकमथाधिदैवमधिभूतमन्यत् ॥ 211.2.29-30; cf. ŚU 4.5.
2. कालं कर्म स्वभावं च मायेशो मायया स्वया । आत्मन् यदृच्छया प्राप्तं विबुभूषुरुपाददे ॥ 2.5.21.
3. कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्याः ॥ ŚU 1.2.
4. कालाद् गुणव्यतिकरः परिणामः स्वभावतः । कर्मणो जन्म महतः पुरुषाधिष्ठितादभूत् ॥ 2.5.22.
5. केचित् षड्विंशतिं प्राहुरपरे पञ्चविंशतिम् । सप्तैके नव षट् केचिच्चत्वार्येकादशापरे ॥
केचित् सप्तदश प्राहुः षोढशैके त्रयोदश । 11.22.2, 3ab.
6. परस्परानुप्रवेशात् तत्त्वानां पुरुषर्षभ । पौर्वापर्यप्रसंख्यानं यथा वक्तुर्विवक्षितम् ॥
एकस्मिन्नपि दृश्यन्ते प्रविष्टानीतराणि च । पूर्वस्मिन् वा परस्मिन् वा तत्त्वे तत्त्वानि सर्वशः ॥ 11.22.7-8.
पुरुषेश्वरयोरत्र न वैलक्षण्यमण्वपि । तदन्यकल्पनापार्था····· 11.22.11 abc.
सत्त्वं ज्ञानं रजः कर्म तमोऽज्ञानमिहोच्यते । गुणव्यतिकरः कालः स्वभावः सूत्रमेव च ॥ 11.22.13.

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strain :—In the evolutionary process, a category is related to its succeeding one as the-cause-and-the-effect. The theory of evolution recognises identity between the cause and its effect. This means that the cause may be subsumed in its effect or vice versa. Even apparently distinct realities like God and the individual souls (Jīvas) may be regarded as one. Similarly, Vidyā as a mode of Sattva may be included in Sattva; Avidyā as a mode of Tamaḥ in Tamaḥ; Karma as a mode of Rajaḥ in Rajaḥ; Kāla in the three Guṇas under dis-equilibrium; and Svabhāva in the category of Mahat. The claims of the disputants are thus plausible because they have their own justifications.[1] Based on the individual disposition of the individual mind, each claim will hold on to its own till such attitude is quietened by restraint of the mind and the senses concerned.[2]

Bhāgavata view

According to the Bhāgavata[3] the correct perspective[4] is to recognize twenty-eight categories and to resolve them finally into Brahma. As the Bhāgavata has not spelled them out, Śrīdhara[5] enumerates them : Puruṣa, Prakṛti, Mahat, Ahaṁkāra, five Tanmātras, eleven Indriyas (five sense-organs, five action-organs and the mind), five Bhūtas and three Guṇa-reals.

The above enumeration by Śrīdhara is open to the following consideration :—In the above arguments in favour of different views of the number of categories, the Bhāgavata observes[6] that Vidyā may be taken as Prakṛti in that it is a mode of Sattva that belongs to the essence of Prakṛti; for Prakṛti is the equilibrium of the three Guṇa-reals[7]. Such

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1. इति नानाप्रसंख्यानं तत्त्वानामृषिभिः कृतम् ।
   सर्वं न्याय्यं युक्तिमत्त्वाद् विदुषां किमशोभनम् ॥ 12.22.25.
2. एवं ब्रुवदतां हेतुं शक्तयो मे दुरत्ययाः ॥
   यासां व्यतिकरादासीद् विकल्पो वदतां पदम् ।
   प्राप्ते शमदमेऽप्येति वादस्तमनु शाम्यति ॥ 11.22.5cd, 6.
3. कति तत्त्वानि विश्वेश । संख्यातान्यृषिभिः प्रभो !
   नवैकादश पञ्च त्रीण्यात्थ त्वमिति शुश्रुमः ॥ 11.22.1.
4. नवैकादश पञ्च त्रीन् भावान् भूतेषु येन वै । ईक्षेताथैकार्थमप्येषु तज् ज्ञानं मम निश्चितम् ॥ 11.19.14.
5. प्रकृतिपुरुषमहदहंकारपञ्चतन्मात्राण्येकादशेन्द्रियाणि पञ्च महाभूतानि त्रयो गुणाः; एतान्= अष्टाविंशतितत्त्वानि ज्ञानेन ईक्षते । —श्रीधर on 11.19.14.
6. ·····ज्ञानं च प्रकृतेर्गुणः ॥ 11.22.11d.
7. प्रकृतिर्गुणसाम्यं वै···· । 11.22.12a.

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argument on the part of the Bhāgavata suggests that the Bhāgavata looks upon Prakṛti and the three Guṇas as one and not different from each other, unlike what Śrīdhara would expect us to believe. Further, when the Bhāgavata pleads, as indicated above, for others' views that Avidyā, Vidyā, Kāla, Svabhāva and Karma need not be regarded as independent categories, it apparently presupposes a view or views in which they are regarded as separate categories. The Bhāgavata is in favour of this latter position. Indeed the Bhāgavata does recognize the Sāṁkhya categories standardized by Īśvara-kṛṣṇa in his Sāṁkhya-kārikā : Puruṣa, Prakṛti, Mahat, five Jñāna-indriyas, five Karma-indriyas, Manaḥ, five Tanmātras and five Bhūtas—twenty-five in all. But to the Bhāgavata, Prakṛti is not an automaton. It moves to create with the cooperation of three efficient causes—Kāla, Svabhāva and Karma—under the overall supervision of God, the first Incarnation. The individual soul (Jīva) is embroiled in creation due to Avidyā and is released with the help of Vidyā. Besides Prakṛti, Kāla, Svabhāva, Karma, Avidyā and Vidyā have all emerged from Māyā and therefore, like Prakṛti, all are powers and deserve, like Prakṛti, recognition as categories. Further, as will be noticed, the Bhāgavata has elaborated, in the context of the doctrine of Incarnation, the Sāṁkhya triad of inner mechanism (*antaḥ-karaṇa*)—Mahat, Ahaṁkāra and Manaḥ into the tetrad of Citta, Ahaṁ-kāra, Buddhi and Manaḥ and has thus added one (Citta/Buddhi) to the Sāṁkhya list of categories. Furthermore, in the context of cosmology, the Bhāgavata has recognized Mukhya-prāṇa (vital air) as a category. Thus in the Bhāgavata scheme the categories come up to thirty-two—— Puruṣa, Prakṛti, Kāla, Svabhāva, Karma, Avidyā, Vidyā, Citta, Ahaṁkāra, Buddhi, Manaḥ, five Jñāna-indriyas, five Karma-indriyas, Mukhya-prāṇa, five Tanmātras and five Bhūtas. If however Avidyā and Vidyā, the power of bondage and the power of liberation, are delinked from physical creation in its narrower sense; if Citta and Buddhi are taken to be functional names for the same entity viz, Mahat; and if Mukhya-prāṇa is taken to be subsumed in the external and the internal organs i. e., five Jñāna-indriyas, five Karma-indriyas and Manaḥ, then the number thirty-two may be reduced to twenty-eight as mentioned by the Bhāgavata.

Under the superintendence of God, Prakṛti, aided by Kāla, Svabhāva and Karma, evolves into subtle creation consisting of categories. With the superintendence of God again and the operation of Kāla, Svabhāva and Karma, the five Bhūtas are transformed into gross creation consisting of composite bodies with internal and external organs inhering therein, as will be detailed in the Chapter on Cosmology.

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The Individual Soul (Jīva)

Definition

The Bhāgavata defines[1] the individual soul (Jīva) as the complex of the soul (*cetanā*) on the one hand and the subtle body consisting of the inner mechanism (Citta, Ahaṁkāra, Buddhi and Manaḥ), five sense-organs, five action-organs, five-fold vital air and the five subtle elements on the other. Associated with the subtle body, the soul transmigrates from one gross body made of five gross elements to another and is thus subjected to the pragmatic life of pleasure, pain and delusion.[2]

The soul versus bodies and states

Although associated with bodies, gross and subtle, the soul is radically distinct from the bodies in twelve respects :—Unlike the bodies, the soul is eternal, free from decay, pure, one, the knower, the substratum, free from transformation, self-luminous, the cause, all-pervasive, detached and self-sufficient.[3] Yet due to illusion,[4] the soul superimposes upon

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1. एवं पञ्चविधं लिङ्गं त्रिवृत् शोडशविस्तृतम् । एष चेतनया युक्तो जीव इत्यभिधीयते ॥ 4.29.74.

   विजयध्वजतीर्थ on 4.29.74 :—

   प्राणेन्द्रियान्तःकरणभेदेन त्रिविधं मतम् । पञ्च पञ्चैव ते सर्वे प्राणा बुद्धीन्द्रियाणि च ॥
   कर्मेन्द्रियाणि च तथा तस्मात् पञ्चविधं स्मृतम् । लिङ्गं षोडशकं प्राहुर्मनसा सह तत् पुनः ॥

2. अनेन पुरुषो देहानुपादत्ते विमुञ्चति । हर्षं शोकं भयं दुःखं सुखं चानेन विन्दति ॥ 4.29.75.

3. आत्मा नित्योऽव्ययः शुद्धः एकः क्षेत्रज्ञः आश्रयः । अविक्रियः स्वदृग् हेतुर्व्यापकोऽसङ्ग्यनावृतः ॥
   एतैर्द्वादशभिर्विद्वानात्मनो लक्षणैः परैः । अहंममेत्यसद्भावं देहादौ मोहजं त्यजेत् ॥ 7.7.19.20.

   श्रीधरः—नित्यः—अविनाशी वा अरे अयमात्मेति श्रुतेः । अव्ययोऽपक्षयशून्यः—ऋचोऽक्षरे परमे व्योमन्निति श्रुतेः । शुद्धः—निरवद्यं निरञ्जनमिति श्रुतेः । एकः—एकमेवाद्वितीयमिति श्रुतेः । क्षेत्रज्ञः—विज्ञातारमरे केन विजानीयादिति श्रुतेः । आश्रयः—यस्मिन् द्यौः पृथिवी चान्तरीक्षमिति श्रुतेः । अविक्रियः—निष्कलं निष्क्रियं शान्तमिति श्रुतेः । स्वदृक्—आत्मज्योतिः सम्राडिति होवाचेति श्रुतेः । हेतुः—इमाल्लोकानसृजतेति श्रुतेः । व्यापकः—सत्यं ज्ञानमनन्तमिति इति श्रुतेः । असङ्गी—असङ्गोऽह्ययं पुरुष इति श्रुतेः । अनावृतः—पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते इति श्रुतेः ।

4. क्व देहो भौतिकोऽनात्मा क्व चात्मा प्रकृतेः परः । कस्य के पतिपुत्राद्या मोह एव हि कारणम् ॥ 8.16.19.

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itself what are really the attributes of the subtle body as well as those of the gross body and thus courts bondage[1].

Waking, dream and dreamless sleep are all states of the mind. Distinct from all the these states, soul witnesses them.[2] The distinction of the soul from the states is palpably felt at transition of the soul from waking to dream or from dream to waking.[3]

Even in the ordinary knowledge of an object, the light of the soul radiates upon the sense organs, both internal and external, on the deities controlling those organs and also on the object concerned. Yet throughout the above cognitive process, the soul remains settled on its transcendental nature[4]. Water receives reflection of the sun ; this reflection may be projected against a wall adjacent to water. From projection on the wall, one may trace the sun in the reflection on water and from the reflection-sun on water trace the sun in the sky. Similarly, from the projection-soul on the object concerned, one may proceed to the reflection-soul on the sense-organs as well as organ-deities and from there to the soul per se. Thus the whole gamut of the cognitive process points to the soul.[5]

Hence the soul is immanent in three states—waking, dream and dreamless sleep as per se it transcends all the three states. Conceived both as immanent and transcendent, the soul thus consists of four states. Here the Bhāgavata confirms the concept of the *catuṣ-pād* soul of the Māṇḍūkya Upaniṣad.[6]

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1. प्राणेन्द्रियमनोधर्मानात्मन्यध्यस्य निर्गुणः । शेते कामलवान् ध्यायन् ममाहमिति कर्मकृत् ॥ 4.29.25.

2. जाग्रत् स्वप्नः सुषुप्तं च गुणतो बुद्धिवृत्तयः । तासां विलक्षणो जीवः साक्षित्वेन विनिश्चितः ॥ 11.13.27; vide also 7.7.25.

3. सुप्तप्रबोधयोः सन्धावात्मनो गतिमात्मदृक् । पश्यन् बन्धं च मोक्षं च मायामात्रं न वस्तुतः ॥ 7.11.5.

4. विज्ञानमेतत् त्रियवस्थमङ्ग ! गुणत्रयं कारणकार्यकर्तृ ।
समन्वयेन व्यतिरेकतश्च येनैव तुर्येण तदेव सत्यम् ॥ 11.28.20.

5. यथा जलस्थ आभासः स्थलस्थेनावदृश्यते । स्वाभासेन तथा सूर्यो जलस्थेन दिवि स्थितः ॥
एवं त्रिवृदहंकारो भूतेन्द्रियमनोमयैः स्वाभासैर्लक्षितोऽनेन सदाभासेन सत्यदृक् ॥ 3.27.12-13.

6. अयमात्मा ब्रह्म । सोऽयमात्मा चतुष्पात् ।....जागरितस्थानः....प्रथमः पादः । स्वप्नस्थानो द्वितीयः पादः । सुषुप्तस्थानः....तृतीयः पादः....शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते । स आत्मा स विज्ञेयः । Māṇ. U 2-7.

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The individual soul : Puruṣa

Linked with the bodies (*pura*) composed of categories and elements, the individual soul is called Puruṣa. The Śatapatha Brāhmaṇa[1] and in its trail the Bṛhadāraṇyaka Upaniṣad[2] observe that God made men and animals and then as a bird He flew into them and so is called Puruṣa. The Bhāgavata calls[3] the individual soul *purañjana* as well in that it creates bodies by its own action.

Absolute identity between the Supreme Soul and the individual soul

According to the Bhāgavata[4], the summit of realization is the direct vision of identity between the Supreme Soul and the individual soul. This identity is true while apprehension of difference between the two is false[5]. Kavi, Mahāvīra and Savana—three of the ten sons of Priyavrata, the son of the first Manu, Svāyambhuva, bear testimony to such vision of identity[6], as does Ṛṣabhadeva[7]. This identity is absolute in that it is reciprocal. The individual soul is one with the Supreme Soul as the Supreme Soul is one with the individual soul.[8].

Śrīdhara[9] brings to the fore the significance of reciprocal identity in the following vein :—The knowledge—"I am Brahma" rids the individual

1. पुरश्चक्रे द्विपदः पुरश्चक्रे चतुष्पदः । पुरः स पक्षी भूत्वा पुरः पुरुष आविशत् ॥ ŚB 14.5.5.18.
2. स वा अयं पुरुषः सर्वासु पूर्षु पूरिशयः BU 2.5.18.
3. पुरुषं पुरञ्जनं विद्याद् यद् व्यनक्त्यात्मनः पुरम् ॥ 4.29.2ab.
4. एतावानेव मनुजैर्योगनैपुणबुद्धिभिः । स्वार्थः सर्वात्मना ज्ञेयो यत् परात्मैकदर्शनम् ॥ 6.16.63.
5. एतावानात्मसम्मोहो यद् विकल्पस्तु केवले । आत्मन्नृते स्वमात्मानमवलम्बो न यस्य हि ॥ यन्नामाकृतिभिर्ग्राह्यं पञ्चवर्णमबाधितम् । व्यर्थेनाप्यर्थवादोऽयं द्वयं पण्डितमानिनाम् ॥ 11.28.36-37.
6. एतेषां कविर्महावीरः सवन इति त्रय आसन्नूर्धरेतसः । त आत्मविद्यायामर्भभावादारभ्य कृतपरिचयाः····प्रत्यगात्मन्येवात्मनस्तादात्म्यमविशेषेण समीयुः ॥ 5.1.26,27.
7. आत्मन्यात्मानमसंव्यवहितमनर्थान्तरभावनेनान्वीक्षमाणः···· 5.6.6.
8. अहं भवान् न चान्यस्त्वं त्वमेवाहं विचक्ष्व भोः । न नौ पश्यन्ति कवयश्छिद्रं जातु मनागपि ॥ 4.28.62.
9. अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम् । 12.5.11ab.
श्रीधर :—अहं ब्रह्मेति भावनया जीवस्य शोकादिनिवृत्तिः; ब्रह्माहमिति भावनया च ब्रह्मणः पारोक्ष्यनिवृत्तिः ।

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soul of all troubles associatcd with empirical life; and the knowledge—"Brahma is me" makes the realization of Brahma direct.

In the perspective of the Bhāgavata, it is the realization of absolute identity between non-dual consciousness, the fourth grade of Reality, and the fourth grade of the individual soul. Indeed it is the declaration of absolute identity between the supra-transcendental and the transcendental. This settlement of the individual soul on the pristine glory of non-dual consciousness is the summum bonum of all spiritual aspirations.

The grand postulates

The philosophy of the Śrīmad-bhāgavata is hinged upon four postulates :—(1) Reality consists of four grades—Brahma, Paramātmā, Bhagavān and Non-dual Consciousness; (2) the individual soul also consists of four states—waking, dream, dreamless sleep and the transcedental (*turīya*); (3) there is absolute identity between the highest grade of Reality i. e., Non-dual Consciousness, the supra-transcendental and the highest state of the individual soul i. e., the transcendental, its supra-empirical reality; and (4) realization of this absolute identity is the be-all and end-all of all spiritual endeavour.

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Chapter II

THE THIRD GRADE OF REALITY

(BHAGAVĀN)

Kṛṣṇa, the pivot of the Bhāgavata

The Bhāgavata is so called because it is vitally concerned with Bhagavān. The Upaniṣadic Brahma, the all-bliss[1], is also the Upaniṣadic Puruṣa[2]. According to the Viṣṇu-purāṇa,[3] the Upaniṣadic Brahma or Puruṣa is Bhagavān[4] Viṣṇu, endowed with *six* sovereign powers—fame, beauty etc. For the Bhāgavata[5], Bhagavān is infinite bliss with *all* powers—the Supreme Puruṣa (Puruṣa-uttama).

In the Bhāgavata, infinite bliss with all powers, the Puruṣa-uttama, has found embodiment in the personality of Śrī Kṛṣṇa. The Bhāgavata[6] has declared that Bhagavān is none else than Kṛṣṇa. Kṛṣṇa, a historical personage, born at the fag-end of the Dvāpara age, rose, at his demise, to sovereignty by the sublimation of Viṣṇu so as to hold his sway over Kali, the iron age that followed.

Entrance of historical Kṛṣṇa to the realm of philosophy is recorded in the Mahābhārata, the Hari-vaṁśa (the appendix to the Mahābhārata) and the Viṣṇu-purāṇa, among others. But crystallized by spiritual luminaries like Vyāsa, the historical Kṛṣṇa emerged in the Bhāgavata, the most representative work on the Sātvata cult[7], as Bhagavān Śrī Kṛṣṇa—a

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1. (i) विज्ञानमानन्दं ब्रह्म BU 3.9.18.7.
   (ii) सत्यं ज्ञानमनन्तं ब्रह्म । TU 2.1.1.
2. तं तु औपनिषदं पुरुषं पृच्छामि । BU 3.9.26.
3. ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः । ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा ।
   VP 6.5.74.
4. vide also Bhāgavata (i)····ब्रह्म ज्योतिः····विष्णुः···· 10.3.24 bd.
   (ii) ओं विष्णवे नमः । आत्मानं परमं ध्यायेत् ध्येयं षट्शक्तिभिर्युतम् ।
   6.8.10, 11ab.
   ····भगवत्यनन्ते ॥
5. आनन्दमात्र उपपन्नसमस्तशक्तौ । 4.11.30ab.
6. —कृष्णस्तु भगवान् स्वयम् । 1.3.28 b.
7. भक्तियोगेन मनसि सम्यक् प्रणिहितेऽमले । अपश्यत् पुरुषं पूर्णं मायां च तदपाश्रिताम् ॥
   अनर्थोपशमं साक्षाद् भक्तियोगमधोक्षजे । लोकस्याजानतो विद्वांश्चक्रे सात्वतसंहिताम् ॥
   यस्यां वै श्रूयमाणायां कृष्णे परमपूरुषे । भक्तिरुत्पद्यते पुंसः शोकमोहभयापहा ॥
   1.7.4,6,7.

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triumph of Bhagavān Viṣṇu that had also conceptually developed by then through the ages[1].

Evolution of Viṣṇu

In the golden age

Marked by the conquest of the Aryans, the early period was regarded as the golden age, the age of achievement *(kṛta)*. It opened up a new horizon with the golden sun metamorphosed into the golden god Savitā with two arms[2]—the ideal for a new race. Gradually the ideal was carved into Puruṣa in human form[3]. Being the representative of all human beings, Puruṣa had thousands of hands and heads corresponding to the rays of the morning sun, diffusing themselves in all directions. Pervading all directions, Savitā was Viṣṇu. In the Khila-sūkta of the Ṛg-veda[4], Viṣṇu had assumed four arms. Thus the physical sun crossing the horizon crimsoned the mind of the young Aryans to conjure up Viṣṇu, the

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1. कृतं त्रेता द्वापरं च कलिरेत्येषु केशवः । नानावर्णाभिधाकारो नानैव विधिनेज्यते ॥
कृते शुक्लश्चतुर्बाहुर्जटिलो वल्कलाम्बरः । कृष्णाजिनोपवीताक्षान् बिभ्रद् दण्डकमण्डलू ॥
मनुष्यास्तु तदा शान्ता निर्वैराः सुहृदः समाः । यजन्ति तपसा देवं शमेन च दमेन च ॥
हंसः सुपर्णो वैकुण्ठो धर्मो योगेश्वरोऽमलः । ईश्वरः पुरुषोऽव्यक्तः परमात्मेति गीयते ॥
त्रेतायां रक्तवर्णोऽसौ चतुर्बाहुस्त्रिमेखलः । हिरण्यकेशस्त्रय्यात्मा स्रुक्स्रुवाद्युपलक्षणः ॥
तं तदा मनुजा देवं सर्वदेवमयं हरिम् । यजन्ति विद्यया त्रय्या धर्मिष्ठा ब्रह्मवादिनः ॥
विष्णुर्यज्ञः पृश्निगर्भः सर्वदेव उरुक्रमः । वृषाकपिर्जयन्तश्च उरुगाय इतीर्यते ॥
द्वापरे भगवान्श्यामः पीतवासा निजायुधः । श्रीवत्सादिभिरङ्कैश्च लक्षणैरुपलक्षितः ॥
तं तदा पुरुषं मर्त्या महाराजोपलक्षणम् । यजन्ति वेदतन्त्राभ्यां परं जिज्ञासवो नृप ॥
नमस्ते वासुदेवाय नमः संकर्षणाय च । प्रद्युम्नायानिरुद्धाय तुभ्यं भगवते नमः ॥
नारायणाय ऋषये पुरुषाय महात्मने । विश्वेश्वराय विश्वाय सर्वभूतात्मने नमः ॥
इति द्वापर उर्वीश ! स्तुवन्ति जगदीश्वरम् । नानातन्त्रविधानेन कलावपि यथा शृणु ॥
कृष्णवर्णं त्विषाकृष्णं साङ्गोपाङ्गास्त्रपार्षदम् । यज्ञैः संकीर्तनप्रायैर्यजन्ति हि सुमेधसः ॥
11.5.20-32.

2. (i) सूर्यरश्मिर्हरिकेशः पुरस्तात् सविता ज्योतिरुदयन्नजस्रम् । RV 10.139.1ab.
(ii) अद्वेषो हस्तयोर्दधे । RV 1.24.4c.
(iii) हिरण्यपाणिः सविता । RV 1.35.9a.

3. सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् । RV 10.90.1ab.

4 ओंकारं चतुर्भुजं लोकनाथं नारायणम् ।
RV Khila 33.22 ab after RV 10.166.

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sun-god with three strides[1] and with four arms covering the four directions.

As the symbol of purity, Viṣṇu was conceived white; embracing austere discipline, He was Brahmacārī. Meditation was the simple form of worship leading to the realization of the Cosmic Soul (Paramātmā).

In the silver age

Gradually simplicity of the golden age gave place to the grandeur of three fires—Gārhapatya, Āhavanīya and Dakṣiṇa, in which the three Vedas—Ṛk, Yajuḥ and Sāma were pressed into service. It was the era of sacrifice, oblation on fire in favour of gods, marked by the three fires (*tretā*).

The Śatapatha Brāhmaṇa[2], a representative literature of this age, conceived Viṣṇu as sacrifice itself. The Bhāgavata elaborated this concept: Viṣṇu was not only identified with all that constituted sacrifice in details[3] but also the real sacrificer, a benign personality[4] behind the diversity of Vedic gods, receiving, as the inner controller and also as the prototype of gods, all benefits accruing from sacrifice.[5]

In the copper age

Bounty of the Kṣatriyas and physical performance by the Brahmins made sacrifice a limited concern of the upper two castes. Sacrifice therefore failed to feed the religious urge of the lower strata of the society—both Aryans and others. Naturally there developed parallel systems of worship. Wielding (*tantra*) the vast majority outside the Vedic fold, such innovations (*āgamas*) clamoured for equal status with the Vedas (*nigamas*). This was achieved by the unique personality of Kṛṣṇa. Best suited for the purpose by birth, outlook and habits, he brought about coalescense of the two—the Vedic culture and the Āgamic culture. This

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1. इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् । समूढमस्य पांसुरे ॥ RV 1.22.17.
2. यज्ञो वै विष्णुः । ŚB 1.4.1.3.
3. त्वं क्रतुस्त्वं हविस्त्वं हुताशः स्वयं त्वं हि मन्त्रः समिद् दर्भपात्राणि च ।
   त्वं सदस्यर्त्विजो दम्पती देवता अग्निहोत्रं स्वधा सोम आज्यं पशुः ॥
   4.7.45; vide also 10.23.47.
4. अथ ह तं····हिरण्मयं पुरुषविशेषं····ऋत्विक्सदस्यगृहपतयः····
   सबहुमानमर्हणेनावनतशीर्षाण उपतस्थुः ॥ 5.3.3.
5. ····अपूर्वं यत्तत् क्रियाफलं धर्माख्यं····मन्त्राणामर्थनियामकतया
   साक्षात् कर्तरि परदेवतायां भगवति वासुदेव एव भावयमानः···· । 5.7.6;

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grand phenomenon was celebrated in the recognition of this era as Dvāpara of equal prominence of the two cultures represented by the Nigamas (Vedas) and the Āgamas (Tantras).

Evolution of Kṛṣṇa

The group of four

The above achievement, inter alia, forced recognition of Kṛṣṇa as a part of Viṣṇu. Steadily Kṛṣṇa appropriated the great Viṣṇu with all His Tāntric characteristics[1] like Kaustubha jewel and Sudarśana wheel (both symbols of the sun)[2]. The recognition was extended to his brother Balarāma, son Pradyumna and grandson, Aniruddha. This gave rise to the concept of the group of four *(catur-vyūha)*.

Elevation of Viṣṇu

Merging with the dark personality of Kṛṣṇa, Viṣṇu became black and sovereign (*mahārāja*) what Kṛṣṇa, the Lord of Dvārakā, was[3]. The appellation of Viṣṇu viz, "Bhagavān" was applied to Kṛṣṇa. Thus historical Kṛṣṇa became ideal Bhagavān Śrī Kṛṣṇa. In other words, Viṣṇu of the Ṛg-veda grew steadily through ages into Bhagavān Viṣṇu to be sublimated into Bhagavān Śrī Kṛṣṇa by the end of the copper era[4].

Śrī Kṛṣṇa, the idol of the iron age

Viṣṇu had ruled through the golden age (Kṛta or Satya), the silver age (Tretā) and the copper age (Dvāpara). But at the end of the copper age, His status was appropriated by Bhagavān Śrī Kṛṣṇa. The day Kṛṣṇa cast away his mortal frame at the completion of one-hundred-and-twenty-five-year span of his life, commenced the dark age of Kali, the iron age, with Kṛṣṇa's life and teachings having indelible stamp thereon.

In due recognition of sublimation of Viṣṇu to Bhagavān Śrī Kṛṣṇa, the Bhāgavata calls[5] Viṣṇu as the deity of three eras *(tri-yuga)* and as

1. तान्त्रिकाः परिचर्यायां केवलस्य श्रियः पतेः । अङ्गोपाङ्गायुधाकल्पं कल्पयन्ति यथा च यैः ॥ 12.11.2.
2. विष्णोर्भगवतो भानुः कृष्णाख्योऽसौ···· । 12.2.29 ab.
3. (i) सामान्यतस्तु द्वापरे शुकपत्रवर्णत्वं कलौ श्यामत्वं विष्णुधर्मोत्तरे दर्शितम्—द्वापरे शुकपत्राभः कलौ श्यामः प्रकीर्तितः । —वंशीधर on 11.5.27.
   (ii) द्वापरे छत्रचामरादियुक्तमिति श्रीकृष्णस्यैव विशेषणं हरिवंशादिदर्शित-राजेन्द्राभिषेकात् ibid.
4. कृष्णावतारो हि वैवस्वतमन्वन्तरीयाष्टाविंशतितमयुगीयकलिद्वापरसन्धौ जातः—वंशीधर on 7.1.46.
5. छन्नः कलौ यदभवंस्त्रियुगोऽथ स त्वम् ॥ 7.9.38d.

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noticed by Śrīdhara[1], exhibiting his Vedic martial character of protecting the good and destroying the villains, by assuming forms of pure matter. But in Kali, the dark iron age, he relinquished these feats and entered, as Bhagavān Śrī Kṛṣṇa, the mind of man. Revealed therein, Viṣṇu was now Vāsudeva. At the earnest desire on the part of the cowherd women to have him again at Vṛndāvana, Kṛṣṇa had advised them to unite with him within their minds whenever they so desired[2]. Although immediately directed to the cowherd women, it is Bhagavān Śrī Kṛṣṇa's promise to humanity. In the dark age of Kali, Bhagavān Śrī Kṛṣṇa, the Mahā-Viṣṇu (i. e., Viṣṇu sublimated) is revealed in the mind of man, having the aptitude for receiving Him, for his release. Thus Viṣṇu, the martial god of the Ṛg-veda was transformed into Bhāgavata Kṛṣṇa, the God of release, that faught against and vanquished inner evils.

Biography of Kṛṣṇa

Birth of Kṛṣṇa

At the most auspicious moment marked by the star[3], Rohiṇī, Kṛṣṇa was born[4] in Mathurā at the prison-cell where his parents, Vasudeva and Devakī, were confined by his maternal uncle Kaṁsa on a divine forecast that the eighth issue of Devakī would be fatal to Kaṁsa. It was the eighth day of the dark half of the lunar month of the autumn; the sky was overcast with rumbling clouds[5] and everything enveloped in pitched darkness.

In that precarious night, Vasudeva found the doors to the prison open.[6] He tore the baby away to Gokula, a village of the cowherds on the other side of the Yamunā, deposited the baby by the side of Yaśodā, the wife of his friend Nanda, who was then fast asleep and took with him

1. ....पक्षपातेन रक्षणं तद्विपक्षवधश्च सत्त्वोपाधितो न स्वतः....विभावयसि = पालयसि; हंसि = घातयसि। कलौ तु तन्न करोषि यतस्तदा त्वं छन्नोऽभवः। अतस्त्रिष्वेव युगेष्वाविर्भावात् स एवम्भूतस्त्वं त्रियुग इति प्रसिद्धः।—श्रीधर on 7.9.38.
2. मय्यावेश्य मनः कृत्स्नं विमुक्ताशेषवृत्ति यत्। अनुस्मरन्त्यो मां नित्यमचिरान्मामुपैष्यथ ॥ 10.47.36.
3. अथ सर्वगुणोपेतः कालः परमशोभनः। यर्ह्येवाजनजन्मर्क्षं शान्तर्क्षग्रहतारकम् ॥ 10.3.1. vide also श्रीधर.
4. देवक्यां देवरूपिण्यां विष्णुः सर्वगुहाशयः। आविरासीद् यथा प्राच्यां दिशीन्दुरिव पुष्कलः ॥ 10.3.8.
5. मन्दं मन्दं जलधरा जगर्जुरनुसागरम्। निशीथे तम उद्भूते जायमाने जनार्दने ॥ 10.3.7 cd, 8a.
6. ताः कृष्णवाहे वसुदेव आगते स्वयं व्यवर्यन्त यथा तमो रवेः ॥ 10.3.49 ab.

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a girl (Yoga-māyā) born to Yaśodā in the meantime[1]. Vasudeva returned to the prison-cell with the baby-girl. The doors to the prison-cell closed[2] again.

At the cry of the baby in the prison-cell, Kaṁsa dashed within[3], snatched[4] the baby from the hands of Devakī and hurled her against a stone. To his surprise, she slipped from his clutches into the sky[5] and exclaimed : "Villain ! Your butchery of babies is an exercise in futility. Your killer is born elsewhere"[6].

Kṛṣṇa at Gokula

Life of Kṛṣṇa spread over three regions—Gokula (including Vṛndāvana), Mathurā and Dvārakā. Of the full span of his one-hundred-and-twenty-five-year longevity[7], Kṛṣṇa spent first eleven years at Gokula and Vṛndāvana[8].

Gokula was a dense forest fraught with dangers taken to have been let loose upon Kṛṣṇa to finish him. Less than three months old[9], Kṛṣṇa was visited by Pūtanā, an owl[10], more plausibly a[11] crane. Kṛṣṇa sucked her to death. Three months old[12], Kṛṣṇa was laid under a cart which he

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1. सुतं यशोदाशयने निधाय तत्-सुतामुपादाय पुनर्गृहानगात् ॥ 10.3.51cd.
2. बहिरन्तः पुरद्वारः सर्वाः पूर्ववदावृताः ॥ 10.4.1 ab.
3. स तल्पात् तूर्णमुत्थाय कालोऽयमिति विह्वलः । सूतीगृहमगात् तूर्णं प्रस्खलन् मुक्तमूर्धजः ॥ 10.4.3.
4. उपगुह्यात्मजामेवं रुदत्या दीनदीनवत् । याचितस्तां विनिर्भर्त्स्य हस्तादाचिच्छिदे खलः ॥ 10.4.7.
5. तां गृहीत्वा चरणयोर्जातमात्रां स्वसुः सुताम् । अपोथयच्छिलापृष्ठे स्वार्थोन्मूलितसौहृदः ॥ सा तद्धस्तात् समुत्पत्य सद्यो देव्यम्बरं गता । 10.4.8, 9ab.
6. किं मया हतया मन्द ! जातः खलु तवान्तकृत् । यत्र क्व वा पूर्वशत्रुर्मा हिंसीः कृपणान् वृथा ॥ 10.4.12.
7. यदुवंशेऽवतीर्णस्य भवतः पुरुषोत्तम ! शरच्छतं व्यतीयाय पञ्चविंशाधिकं प्रभो ॥ 11.6.25.
8. ततो नन्दव्रजमितः पित्रा कंसाद् विबिभ्यता । एकादश समास्तत्र गूढार्चिः सबलोऽवसत् ॥ 3.2.26.
9. तोकेन जीवहरणं यदुलूकिकायाः ॥ 2.7.27a.
10. ibid.
11. दृष्ट्वार्भकान् कृष्णमुखानघासुरः कंसानुशिष्टः स बकीबकानुजः ।
अयं तु मे सोदरनाशकृत् तयोर्द्वयोर्ममैनं सबलं हनिष्ये ॥ 10.12.14.
12. त्रैमासिकस्य च पदा शकटोऽपवृत्तः । 2.7.27b; vide also 10.26.5.

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turned over with its axles broken by his thrust of a tiny leg[1]. A whirlwind[2] blasted Him away when He was one-year old[3]. But he was picked up safe. Fastened to a mortar to curb his restlessness[4], Kṛṣṇa crawled between twins of Arjuna trees and cracked them asunder[5].

Kṛṣṇa at Vṛndāvana

Frightened at these omens, Nanda hurriedly shifted with all villagers in the neighbourhood at Vṛndāvana[6]. But fresh troubles awaited there. A calf attacked Kṛṣṇa, to be killed by him[7]. Vaka and Agha, both cranes[8] and brothers of Pūtanā, met the same fate. All this happened within first five years of Kṛṣṇa's life[9].

Between five and eight years of age, Kṛṣṇa brought to book a deadly serpent[10] inhabiting a place of the Yamunā and poisoning its water. During this period, Balarāma, the elder brother of Kṛṣṇa, put a terrible ass[11] and a wicked cowboy[12] to death.

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1. 2.7. 27b; vide also 10.26.5.
2. दैत्यो नाम्ना तृणावर्तः कंसभृत्यः प्रणोदितः । चक्रवातस्वरूपेण जहारासीनमर्भकम् ॥ 10.7.20.
3. एकहायन आसीनो ह्रियमाणो विहायसा । दैत्येन यस्तृणावर्तमहन् कण्ठग्रहातुरम् ॥ 10.26.6.
4. तं मत्वाऽऽत्मजमव्यक्तं मर्त्यलिङ्गमधोक्षजम् । गोपिकोलूखले दाम्ना बबन्ध प्राकृतं यथा ॥ 10.9.14.
5. बालेन निष्कर्षयतान्वगुदूखलं तद् दामोदरेण तरसोत्कलिताङ्घ्रिबन्धौ ।
निष्पेततुः परमविक्रमातिवेपस्कन्धप्रवालविटपौ कृतचण्डशब्दौ ॥ 10.10.27.
6. 10.11.21-35.
7. तं वत्सरूपिणं वीक्ष्य वत्सयूथगतं हरिः ।
गृहीत्वापरपादाभ्यां सहलाङ्गुलमच्युतः ।
भ्रामयित्वा कपित्थाग्रे प्राहिणोद् गतजीवितम् ॥ 10.11.42 ab, 43.
8. दृष्ट्वार्भकान् कृष्णमुखानघासुरः कंसानुशिष्टः स बकीबकानुजः ॥ 10.12.14 ab.
9. (i) एतत् कौमारजं कर्म हरेरात्माहिमोक्षणम् । मृत्योः पौगण्डके बाला दृष्ट्वोचुर्विस्मिता व्रजे ॥ 10.12.37.
(ii) कौमारं पञ्चमाब्दान्तं पोगण्डं दशमावधि । कैशोरमापञ्चदशाद् यौवनं तु ततः परम्
—श्रीधर, ibid.
10. 10.16.
11. स तं गृहीत्वा प्रपदोर्भ्रामयित्वैकपाणिना । चिक्षेप तृणराजाग्रे भ्रामणत्यक्तजीवितम् ॥ 10.15.32.
12. गोपरूपी प्रलम्बोऽगादसुरस्तज्जिहीर्षया । 10.19.17cd.
त्विषाद्भुतं हलधर ईषदत्रसत् । 10.19.27d.
रुषाहनच्छिरसि दृढेन मुष्टिना । 10.19.28c.
स आहतः सपदि विशीर्णमस्तको । महारवं व्यसुरपतत् समीरयन् ॥ 10.19.29ac.

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Kṛṣṇa's physical strength matched his mastery over flute to cast spell over the tiny girls of Vṛndāvana[1]. Leaving their garments at the bank, once the girls entered the Yamunā. Kṛṣṇa climbed a tree near by with all their clothes. They pleaded with him for their return. Kṛṣṇa toyed with them. Willingly they submitted. It was an act of self-surrender[2].

From then on, Kṛṣṇa took upon himself fanning their love to flames. At long last, on the full-moon evening of the autumn, he gave the call. The girls rushed to the moon-lit bank of the Yamunā. They broke into hilarious revelry of music and dance in a circle, each with a Kṛṣṇa as her partner[3].

From the beginning, Kṛṣṇa had made it clear that he was no ordinary mortal. He unfolded miracle at every step. When barely more than a year old, he had to face the allegation that he has consumed earth. In the process of her verifying it, the mother Yaśodā was amazed to see the entire world at the tiny mouth of Kṛṣṇa. It was to show that Kṛṣṇa was the Supreme, the substratum of all[4]. At the age of five, Kṛṣṇa made himself into as many calves and playmates as were stolen by Brahmā, the creator, to ascertain the identity of Kṛṣṇa[5]. This demonstrated that everything was in its essence Kṛṣṇa, the Supreme. Similarly, Indra, the king of heaven, let loose rains on Vṛndāvana for seven consecutive days to retaliate against the offence committed by the inhabitants of Vṛndāvana in abandoning Indra's usual worsip in favour of the hill, Govardhana, on the advice of Kṛṣṇa. Kṛṣna held high the hill by a hand, as an umbrella to the inhabitants. Indra humbly accepted his defeat. This proved that no load was too heavy for Kṛṣṇa[6]. Similarly, to bring back Nanda, the father, from the abode of Varuṇa and to unfold before Nanda Vaikuṇṭha-dhāma were powers that disclosed the identity of Kṛṣṇa as the Supreme[7].

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1. 10.21. 2. 10.22. 3. 10.29-33.

4. एकदा क्रीडमानास्ते रामाद्या गोपदारकाः । कृष्णो मृदं भक्षितवानिति मात्रे न्यवेदयन् ॥ 10.8.32.

यद्येवं तर्हि व्यादेहीत्युक्तः स भगवान् हरिः । व्यादत्ताव्याहतैश्वर्यः क्रीडामनुजबालकः ॥ 10.8.36.

सा तत्र ददृशे विश्वं जगत् स्थास्नु च खं दिशम् । साद्रिद्वीपाब्धिभूगोलं सवाय्वग्नीन्दुतारकम् ॥ ज्योतिश्चक्रं जलं तेजो नभस्वान् वियदेव च । वैकारिकाणीन्द्रियाणि मनो मात्रा गुणास्त्रयः ॥ 10.8.37-38.

5. 10.13; specially 10.13.19.

6. 19.24-25. 7. 10.28.

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The miracles bear testimony to the fact that Kṛṣṇa was the Supreme behind, within and above creation and that gods like Indra, Varuṇa and Brahmā, held in high esteem from the days of the Vedas, paled before Kṛṣṇa into insignificance.

Viśvanātha Cakravartī, a commentator of the Bhāgavata and an exponent of the Bengal School of Vaiṣṇavism, has put up[1] the following arguments to establish that Kṛṣṇa was mere eight years old at the time of his dalliances with the cowherd girls on the full-moon evening of the autumn :—

Kṛṣṇa had subdued Indra on the moonless day of the month of Kārtika, when he was seven years old[2]. The next day i. e., on the first day of the bright half of the lunar month, instead of Indra, Govardhana hill was worshipped. The day after was the day of solidarity of sisters with their brothers (*bhrātṛ-dvitīyā*). One should understand this sequence of events although not specificially mentioned in the Bhāgavata.

From the third day to the ninth day of the bright half of the month, (i. e., for a week) offended Indra[3] unleashed incessant shower on Vṛndāvana. Kṛṣṇa saved all by putting them into the pits and cavities of the lifted hill, Govardhana[4]. On the tenth day, Indra was cut to his size. Rains ceased. All were amazed at this of Kṛṣṇa[5]. On the eleventh day, his men and divine beings celebrated a grand bath for Kṛṣṇa[6]. On the twelfth day, Kṛṣṇa entered the residence of Varuṇa to rescue his father taken there, and returned with him on the fullmoon day[7]. Thus the autumn of the lunar month drew to its close.

Next year on the fullmoon day of the autumnal month of Āśvina, when Kṛṣṇa came to eight years of age, *rāsa-līlā* i. e., hilarity of music

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1. इह खलु सप्तवर्षवयसि वर्तमानेन भगवता कार्तिकस्यामावास्यायां कर्मवादोत्थापनेन इन्द्रमखभङ्गः कृतः; तच्छुक्लप्रतिपदि गोवर्धनमखोत्सवः; द्वितीयायां यमुनातीरे भ्रातृ-द्वितीयाभोजनोत्सवः—श्रीमुनीन्द्रेणावर्णितोऽपि ज्ञेयः । तत्रैव वर्णिता इन्द्रकोपोक्तयश्च । तृतीयामारभ्य नवमीपर्यन्तं गोवर्धनधारणम् । दशम्यां गोपानां विस्मयकथाबाहुल्यम् । एकादश्यां गोविन्दाभिषेकः । द्वादश्यां वरुणलोकगमनम् । पौर्णमास्यां ब्रह्मलोकगमनम् ।

ततश्च शरदः समाप्तत्वात् तदुत्तरे वर्षे अष्टवर्षवयस्त्वे सति आश्विनपूर्णिमायां रासोत्सवः सर्वलीलोत्सवमुकुटमणिः ।—विश्वनाथ चक्रवर्ती on 10.29.1.

2. गोपैर्मखे प्रतिहते व्रजविप्लवाय देवेऽभिवर्षति पशून् कृपया रिरक्षुः ।
धर्तोच्छिलीन्ध्रमिव सप्त दिनानि सप्तवर्षो महीन्द्रमनघैककरे सलीलम् ॥
2.7.32; vide also 10.26.3; 10.5.7, 16.

3. 10.25. 4. ibid. 5. 10.26. 6. 10.27. 7. 10.28.

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and dance took place[1]. Thus Kṛṣṇa was eight years old at *rāsa-līlā*.

Kṛṣṇa continued his stay at Vṛndāvana for another three years. During this period, he rescued Nanda from the swallow of a dreadful serpent[2] and also from Śaṅkha-cūḍa, another poisonous serpent described to be an attendant of the Yakṣa, Kubera[3]. Side by side, Kṛṣṇa kept on to his flute winning universal applause from cowherd women[4]. Then a terrible bull[5], a furious horse[6] and finally a villain cowboy, Vyoma, the son of the demon Maya[7], lost their lives one after the other, at the hand of Kṛṣṇa.

The feats of Kṛṣṇa ended with the arrival of Akrūra[8], an emissary of Kaṁsa to take Kṛṣṇa to Mathurā as a guest at the sacrifice of Kaṁsa, improvised for killing Kṛṣṇa. The frantic wailing of the cowherd women at Kṛṣṇa's departure was redeemed by Kṛṣṇa's assurance to visit Vṛndāvana again[9].

Kṛṣṇa, a teenager[10], left with Akrūra on a chariot. Akrūra was at his wit's end to find Kṛṣṇa simultaneously on the chariot and within the water of the Yamunā[11]. It reveals that Kṛṣṇa, the Supreme, is completely present everywhere. This marks the end of the biography of Kṛṣṇa at Vṛndāvana.

Kṛṣṇa at Mathurā

From this point till Kṛṣaṇ's demise, the Bhāgavata does not seem to be particular about recording the dates of his performances.

Accompanied by Balarāma and the people of Vṛndāvana, Kṛṣṇa encamped at the outskirt of Mathurā[12] for the night. Next morning

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1. 10.29-33.
2. कश्चिन् महानहिस्तस्मिन् विपिनेऽतिबुभुक्षितः । यदृच्छयाऽऽगतो नन्दं शयानमुरगोऽग्रसीत् ॥ 10.34.5.
3. एवं विक्रीडतोः स्वैरं गायतोः संप्रमत्तवत् । शङ्खचूड इति ख्यातो धनदानुचरोऽभ्यगात् ॥ 12.34.25.
4. 10.35. 5. 10.36.1-14. 6. 10.37.1-9. 7. 10.37.29-33. 8. 10.39.
9. तास्तथा तप्यतीर्वीक्ष्य स्वप्रस्थाने यदूत्तमः । सान्त्वयामास सप्रेमैरायास्य इति दौत्यकैः ॥ 10.39.35.
10. ददर्श कृष्णं रामं च व्रजे गोदोहनं गतौ । किशोरौ..... । 10.38.28ab, 29a.
11. निमज्ज्य तस्मिन् सलिले जपन् ब्रह्म सनातनम् । तावेव ददृशेऽक्रूरो रामकृष्णौ समन्वितौ ॥ तत्रापि च यथापूर्वमासीनौ..... । 10.39.41, 43 a.
12. तावद् व्रजौकसस्तत्र नन्दगोपादयोऽग्रतः । पुरोपवनमासाद्य प्रतीक्षन्तोऽवतस्थिरे ॥ 10.41.8.

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before entering Mathurā, Kṛṣṇa desired to be well-dressed with ornaments, cosmetics and garlands. He killed a washerman on his refusal to offer him garments[1]; but honoured a weaver, a garland-maker, Sudāmā and Kubjā, the maid-servant in charge of royal cosmetics, for obliging him[2].

Thus Kṛṣṇa and Balarāma entered Mathurā. They moved cautiously, apprehensive of mischiefs from Kaṁsa. At the entrance, sentries of Kaṁsa were killed together with Kuvalayāpīḍa, the monster of an elephant. At the arena of sacrifice, the giants of wrestlers—Cāṇūra, Muṣṭika, Kūṭa, Śala and Tośalaka—lost their lives at the hands of Kṛṣṇa and Balarāma. Then came the climax. Kṛṣṇa hurled Kaṁsa from his exalted throne to the ground below. Kaṁsa was done to death. The brothers of Kaṁsa, who rose in protest, met the same fate[3].

The episode of sacrifice thus drew to its close. As their first duty, Kṛṣṇa and Balarāma proceeded to the prison-cell, freed and consoled their parents. To demonstrate that the killing of Kaṁsa was to rid the world of a nuisance and not to capture the throne, Kṛṣṇa installed Ugrasena, the tottering father of Kaṁsa, to the throne and pledged all support for him[4].

Having thus restored peace and order, Kṛṣṇa and Balarāma sat at the feet of the illustrious teacher, Sāndīpani, a Kāśmīri Brahmin domiciled at Vārāṇasī, and acquired in no time all the Vedas and their accessories as well as sixty-four kinds af other disciplines[5]. As to fee, Kṛṣṇa brought back to life the dead son of the preceptor[6].

Kṛṣṇa did not forget Vṛndāvana. Soon after attending to urgent duties including education, Kṛṣṇa despatched Uddhava, a trusted kindred, to Vṛndāvana to know all about it[7]. Uddhava first met Nanda and Yaśodā and then the gopīs and others. He stayed on for some months as a great solace to all[8]. Then he returned to Mathurā and posted Kṛṣṇa with all relevant details.

Having discharged his duties, Kṛṣṇa now relaxed. As promised, Kṛṣṇa obliged Kubjā by staying with her for a few days at her residence. He also visited thereafter the house of Akrūra in fulfilment of his desire[9].

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1. 10.41.32-37. 2. 10.41. 40-52; 10.42. 1-12. 3. 10.44. 4. 10.45. 1-13.
5. अथो गुरुकुले वासमिच्छन्तावुपजग्मतुः । काश्यं सांदीपनिं नाम ह्यवन्तीपुरवासिनम् ॥
यथोपसाद्य तौ दान्तौ गुरौ वृत्तिमनिन्दिताम् । ग्राहयन्तावुतेतौ स्म भक्त्या देवमिवादृतौ ॥
तयोर्द्विजवरस्तुष्टः शुद्धभावानुवृत्तिभिः । प्रोवाच वेदानखिलान् साङ्गोपनिषदो गुरुः ॥
सरहस्यं धनुर्वेदं धर्मान् न्यायपथांस्तथा । तथा चान्वीक्षिकीं विद्यां राजनीतिं च षड्विधाम् ।
सर्वं नरवरश्रेष्ठौ सर्वविद्याप्रवर्तकौ । सकृन्निगदमात्रेण तां संजगृहतुर्नृप ॥
अहोरात्रैश्चतुःषष्ट्या संयत्तौ तावतीः कलाः । 10.45.31-36a.
6. 10.45.36cd-46. 7. 10.46. 8. 10.47. 9. 10.48.

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After a short spell of relaxation, Kṛṣṇa sent Akrūra to Hastināpur to ascertatn the state of affairs there including the plight of the sons of Pāṇḍu—Yudhiṣṭhira etc.—under the aegis of king Dhṛtarāṣṭra, the father of Duryodhana and the senior uncle of Yudhiṣṭhira etc. This was the preamble to his grand mission, the Kurukṣetra war[1].

The murder of Kaṁsa, his son-in-law, inflamed Jarāsandha, the king of Magadha. But as many as seventeen times, he suffered defeat at the hand of Kṛṣṇa. Then he sought collaboration of a Yavana king with a staggering army at his command. As a strategy, Kṛṣṇa built a superb castle town at Dvārakā, girdled by the sea, and moved there with all his men[2]. Thus concluded the life of Kṛṣṇa at Mathurā.

Kṛṣṇa at Dvārakā

The Yavana king attacked Dvārakā. Hotly chased by him, Kṛṣṇa suddenly disappeared at a cave. To track him down, the Yavana king came upon a sleeping man there. He took him for Kṛṣṇa and woke him up. The waking man, Mucukunda, sleeping under a divine boon, cast his angry glance, on premature sleep, at the Yavana king who as per the terms of the boon was at once reduced to ashes[3].

The aftermath of Kaṁsa's murder was thus over. Jarāsandha bade retreat. Kṛṣṇa consolidated his throne at Dvārakā. He now desired to settle down. One after the other, Kṛṣṇa married eight girls : Rukmiṇī, the daughter of Bhīṣmaka, the king of Vidarbha; Jāmbavatī, the daughter of Jāmbavān; Satyabhāmā, the daughter of Satrājit, a wealthy person of Dvārakā, having in his possession the unique jewel, Syamantaka; Kālindī, the daughter of the sun; Mitravindā, the daughter of Jayasena, the king of Avanti, and his consort, Rājādhidevī, a sister of Kṛṣṇa's father; Satyā, the daughter of Nagnajit, the king of Kośala; Bhadrā, the daughter of Dhṛṣṭaketu of Kekaya and his consort, Śrutakīrti, another sister of Kṛṣna's father; and Lakṣmaṇā (Śaivyā), the daughter of the king of Madra. Kṛṣṇa had won Rukmiṇī, Mitravindā, Satyā and Lakṣmaṇā[4] in *svayaṁ-vara* i. e., in open selection by the girls on the basis of superiority displayed by Kṛṣṇa in the gathering of competitors, organized by girls' parents; Kālindī volunteered herself while the three others were given in marriage negotiated by the girls' parents.

Kṛṣṇa killed, with his wheel, Naraka of Prāg-jyotiṣa-pura and released from Naraka's confinement sixteen thousand and one hundred

1. 10.49. 2. 10.50. 3. 10.51. 4. 10.52.58.

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girls from gods, Siddhas, Asuras and kings[1]. All these girls selected Kṛṣṇa as their husband.

Kṛṣṇa then killed Mura, a five-headed demon from the sea, and the demon's seven sons, all of whom being friends of Naraka rose in arms against Kṛṣṇa[2].

During this period, Kṛṣṇa drove the chariot of Arjuna when at the solicitation of the ailing god of fire, Arjuna forcibly consigned Indra's entire herbaceous forest (Khāṇḍava) excepting Maya to flames. The grateful demon Maya presented to Arjuna a wonderful pavilion befitting Rājasūya sacrifice[3].

Kṛṣṇa and Satyabhāmā were once honoured guests of Indra and Śacī. Pārijāta, the celestial tree luscious with smell and honey, captured Satyabhāmā's fancy. To fulfil her desire. Kṛṣṇa had to incur the displeasure of Indra and the gods in transplanting it to her pleasure garden[4].

Married at Dvārakā, each one of them separately and simultaneously, the above girls from the confines of Mura and also the eight girls married earlier—sixteen thousand, one hundred and eight wives of Kṛṣṇa in all—bore to Kṛṣṇa, each one of them, ten sons and one daughter. The Bhāgavata mentions by name each of the ten sons from each of the first eight wives of Kṛṣṇa[5]. Of these, eighteen were vested with the coveted title "Great Charioteer" (*mahā-ratha*)[6].

The Bhāgavata also provides with some details of Pradyumna, the first son by his first wife Rukmiṇī, and also of Aniruddha, the son of Pradyumna. Pradyumna had married Rukmavatī, his maternal sister. Aniruddha also, like his father, entered into marriage with his maternal sister, Rocanā[7]. Aniruddha had also love marriage with Ūṣā, the daughter of king Bāṇa of Śoṇitapura. The king was furious. Fighting broke out between him and Kṛṣṇa, in which the king lost all his one

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1. (i) तत्र राजन्यकन्यानां षट्सहस्राधिकायुतम् । भौमाहृतानां विक्रम्य राजभ्यो ददृशे हरिः॥ 10.59.33.

(ii) आसन् षोडशसाहस्रं महिष्यश्च शताधिकम् । 10.90.29cd.

श्रीधर comments on 10.59.33 :—

शताधिकमित्यपि ज्ञातव्यम् । यथाह श्रीपराशरः—

कन्यापुरे स कन्यानां षोडशातुलविक्रमः । शताधिकानि ददृशे सहस्राणि महामते ॥

2. 10.59.1-22. 3. खाण्डवदाहन 10.58.25. 4. पारिजात-हरण 10.59.38-40.
5. 10.61.1, 7-18. 6. 10.90.32-34. 7. 10.61.23, 25.

श्रीधर on 10.61. 24. remarks :—सर्वासामपि एकैका कन्या ।

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thousand but four arms[1]. Śaṅkara, the deity of the king, came to his help and pleased Kṛṣṇa[2].

Balarāma, the elder brother of Kṛṣṇa, had married Revatī, the daughter of Kakudmī, the eldest of one hundred sons of Revata who had laid the foundation of Kuśasthalī (Dvārakā)[3]. In the huge family of Kṛṣṇa, he together with Balarāma, Pradyumna and Anirudda constituted the illustrious four, as already mentioned.

Among other exploits of Kṛṣṇa during this period were the release of a giant lizard from a dry well[4], the killing of Puṇḍraka, the king of Karūṣa, parading himself as the real Kṛṣṇa and the killing of the king of Vārāṇasī, a friend of Puṇḍraka[5].

Kṛṣṇa had now firmly established himself at Dvārakā. An ideal householder meticulously attending to domestic duties, an ideal husband—the same for every wife, an ideal social figure loved and respected by all, and above all an ideal monarch. In short, Kṛṣṇa was an ideal person to be emulated[6].

Kṛṣṇa then managed a duel between Bhīma and Jarāsaṇdha, the father-in-law of Kaṁsa. It was a twenty-seven-day encounter with clubs. At long last on signal from Kṛṣṇa, Bhīma bifurcated Jarāsandha by his legs.[7] As many as twenty thousand and eight hundred kings, all doomed to tragic death, were thus freed.[8]

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1. (i) ततो भुजसहस्रेण नानायुधंधरोऽसुरः । मुमोच परमक्रुद्धो बाणांश्चक्रायुधे नृप ॥ 10.63.31.

   (ii) चत्वारोऽस्य भुजाः शिष्टाः———। 10.63.49a.

2. बाहुषूच्छिद्यमानेषु बाणस्य भगवान् भवः । भक्तानुकम्प्युपव्रज्य चक्रायुधमभाषत ॥ 10.63.33.

3. ····आनर्ताद् रेवतोऽभवत् । 9.3.27b.

   सोऽन्तःसमुद्रे नगरीं विनिर्माय कुशस्थलीम् । आस्थितोऽभुङ्क्त विषयानानर्तादीनरिन्दम ॥ 9.3.28.

   तस्य पुत्रशतं जज्ञे ककुद्म्यिज्येष्ठमुत्तमम् । ककुद्मी रेवतीं कन्यां स्वामादाय विभुं गतः ॥ 9.3.29.

   सुतां दत्त्वानवद्याङ्गीं बलाय बलशालिने । बदर्याख्यं गतो राजा तप्तुं नारायणश्रमम् ॥ 9.3.36.

4. 10.64. 5. 10.66. 6. 10.69-70. 7. 10.72.16-47.

8. अयुते द्वे शतान्यष्टौ लीलया युधि निर्जिताः । ते निर्गता गिरिद्रोण्यां मलिना मलवाससः ॥ 10.73.1.

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Now in that wonderful pavilion, the gift of Maya, and with ever-flowing bounty of released kings, Yudhiṣṭhira started Rājasūya, the king of sacrifices, to honour Kṛṣṇa for his superb ingenuity, to be displayed, in the downfall of Jarāsandha, the most formidable challenge to Yudhiṣṭhira's sovereignty. Kṛṣṇa arrived there as the guest of honour with the retinue of his wives[1].

At the sacrifice of Yudhiṣṭhira, king Śiśupāla, a cousin of Kṛṣṇa, began to hurl abuses against him, jealous of Kṛṣṇa's exaltation. So Kṛṣṇa fell out against Śiśupāla. With his wheel, Kṛṣṇa chopped off his head[2].

Śalva, a friend of Śiśupāla, stood up against Kṛṣṇa with a club. Kṛṣṇa smashed his invincible chariot, Saubha, and killed him[3]. Dantavakra, a mutual friend of Śiśupāla and Śalva, and his brother, Vidūratha met the same fate[4].

Even at the zenith of his name and fame, Kṛṣṇa did not forget his early days. A class-mate at Sāndīpani's, Sudāmā, a poor Brahmin, came to meet Kṛṣṇa at Dvārakā for financial help. All he could offer as a present to Kṛṣṇa was a morsel of coarse rice. Kṛṣṇa ate it with great relish. Kṛṣṇa knew Sudāmā's purpose of visit. He was made rich overnight[5].

At the solar eclipse, Kṛṣṇa and his people from Dvārakā, kings and hermits from different parts of the country, and Nanda with his men including the cowherd women from Vṛndāvana assembled at Prabhāsa for the holy dip. Kṛṣṇa greeted and pleased all[6]. On the advice of Nārada, Vasudeva performed the sacrifice of Viṣṇu as a remedy to worldly life[7]. Kṛṣṇa brought back to life all the seven sons of his mother, Devakī[8].

Kṛṣṇa continued his miracles. During his visit to Mithilā, he accepted the hospitality simultaneously of Śrutadeva, a Brahmin, and Bahulāśva, the king of Mithilā[9]. In Dvārakā, he restored all the dead sons to a Brahmin.[10]

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1. 10.74.

2. इत्थं निशम्य दमघोषसुतः स्वपीठादुत्थाय कृष्णगुणवर्णनजातमन्युः ।
उत्क्षिप्य बाहुमिदमाह सदस्यमर्षी संश्रावयन् भगवते परुषाण्यभीतः ॥ 10.74.30.
तावदुत्थाय भगवान् स्वान् निवार्य स्वयं रुषा । शिरः क्षुरान्तचक्रेण जहारापततो रिपोः ॥ 10.74.43.

3. 10.77. 4. 10.78. 5. 10.80-81. 6. 10.82. 7. 10.84.42-59.
8. 10. 85. 33, 34, 47-52.

9. भगवांस्तदभिप्रेत्य द्वयोः प्रियचिकीर्षया । उभयोराविशद् गेहमुभाभ्यां तदलक्षितः ॥ 10.86.26.

10. न्यवर्तंतां स्वकं धाम संप्रहृष्टौ यथागतम् । विप्राय ददतुः पुत्रान् ययारूपं यथावयः ॥ 10,89.62.

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Safe and secure and so free from all worries, Kṛṣṇa now lived happily with his wives.[1] The Yādava family multiplied by tens of millions.[2] So at the last lap of his mission, he was to annihilate it. The curse of the hermits landed upon Sāmba, the son of Jāmbavatī, as a pestle in his womb. To meet evil omens, the people of Dvārakā assembled at Prabhāsa.[3] They performed religious rites and then drank country-made liquor. The result was instantaneous. They fought and killed one another.[4]

Kṛṣṇa advised Uddhava, his devotee, to retire to Badarikāśrama.[5] Balarāma left his body through Yogic means.[6] Kṛṣṇa sat beneath a *pippala* tree. A hunter, Jarā (ripe old age) mistook his left foot for the mouth of a deer and plunged his shaft, tipped with a part of the pestle, into it.[7] It proved fatal.

Kṛṣṇa instructed Dāruka, his charioteer, to communicate to the people of Dvārakā all that had happened at Prabhāsa and to advise them to proceed to Indraprastha under the escort of Arjuna.[8] On hearing all this, Vasudeva with two of his wives, Devakī and Rohiṇī, rushed to Prabhāsa to relinquish their life. Then wives[9] of persons killed, of Balarāma, of Vasudeva and of Kṛṣṇa, entered the pyres of their respective husbands.[10] Soon after, all but the residence of Kṛṣṇa was washed away

1. 10.90.
2. तिस्रः कोट्यः सहस्राणामष्टाशीतिशतानि च । आसन् यदुकुलाचार्याः कुमाराणामिति श्रुतम् ॥ 10.90.41.
3. एते घोरा महोत्पाता द्वार्वत्यां यमकेतवः । मुहूर्तमपि न स्थेयमत्र नो यदुपुंगवाः ॥ 11.30.5.
   इति सर्वे समाकर्ण्य यदुवृद्धा मधुद्विषः । तथेति नौभिरुत्तीर्य प्रभासं प्रययू रथैः ॥ 11.30.10.
4. 11.30.12-25.
5. गच्छोद्धव ! मयाऽऽदिष्टो बदर्याख्यं ममाश्रमम् । 11.29.41ab.
6. रामः समुद्रवेलायां योगमास्थाय पौरुषम् । तत्याज लोकं मानुष्यं संयोज्यात्मानमात्मनि ॥ 11.30.26.
7. मुसलावशेषायःखण्डकृतेषुर्लुब्धको जरा । मृगास्याकारं तच्चरणं विव्याध मृगशङ्कया ॥ 11.30.33.
8. 11.30.46-48.
9. देवकी रोहिणी चैव वसुदेवस्तथा सुतौ । रामकृष्णावपश्यन्तः शोकार्ता विजहुः स्मृतिम् ॥
   प्राणांश्च विजहुस्तत्र भगवद्विरहातुराः । 11.31.18,19 ab.
10. 11.31.19 cd,20.

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by the sea.[1] Yudhiṣṭhira along with his four brothers and wife Draupadī took to the great journey to the Himālayas.[2]

Kṛṣṇa quit his mortal coil. The day of disappearance of Kṛṣṇa, the great cementing force, foreboded the era of feuds (*kali*).[3] Yogic fire consumed his gross body. But his spiritual form keeps on glowing with eternal splendour.[4]

Bhagavān Śrī Kṛṣṇa

Mahā-Viṣṇu

Bhagavān Śrī Kṛṣṇa of the Bhāgavata is at his core the Viṣṇu of the Viṣṇu-purāṇa. This is borne out by the fact that he was born and departed in the characteristic four-armed form of Viṣṇu.[5]

Yet the Bhāgavata Kṛṣṇa is not just the Viṣṇu-purāṇa Viṣṇu. He is the fusion of the Viṣṇu-purāṇa Viṣṇu with the historical Kṛṣṇa flourishing by the end of the Dvāpara age. This fusion is however not 'togetherness' or juxtaposition of the Viṣṇu-purāṇa Kṛṣṇa and the historical Kṛṣṇa; but a remarkable reality more than either. In other words, the Bhāgavata Kṛṣṇa is Bhagavān Śrī Kṛṣṇa or Mahā-Viṣṇu. It is a constructive integration that includes and transcends both the Viṣṇu-purāṇa Viṣṇu and the historical Kṛṣṇa.

Thus while the Viṣṇu-purāṇa Viṣṇu was vast[6], master of six extraordinary powers[7], and all-knowledge[8], the Bhāgavata Kṛṣṇa is infinite,

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1. द्वारकां हरिणा त्यक्तां समुद्रोऽप्लावयत् क्षणात् । वर्जयित्वा महाराज! श्रीमद्भगवदालयम् ॥ 11.31.23.
2. श्रुत्वा सुहृद्वधं राजन्नर्जुनात्ते पितामहाः ।
   त्वां तु वंशधरं कृत्वा जग्मुः सर्वे महापथम् ॥ 11.31.26.
3. विष्णोर्भगवतो भानुः कृष्णाख्योऽसौ दिवं गतः ।
   तदाऽऽविशत् कलिर्लोकम्..... .....॥ 12.2.29.
4. लोकाभिरामां स्वतनुं धारणाध्यानमङ्गलम् ।
   योगधारणयाऽग्नेय्यादग्ध्वा धामाविशत् स्वकम् ॥ 11.31.6.
   श्रीधर comments :—अदग्ध्वैव=स्वतनुसहित एव; स्वकं धामः=वैकुण्ठाख्यम्; अविशत् ।—इच्छाशरीराभिप्रायेणैव वा यथाश्रुतमेवास्तु ।
   वंशीधर on श्रीधरः—स्वेच्छामयमायाकल्पितां तनूमेव दग्ध्वा इत्यायाति ।
5. 10.3.9-10;11.30.28-32.
6. बृहत्त्वाद् बृंहणत्वाच्च तद् ब्रह्म इति गीयते ॥ VP 3.3.21cd.
   यद् रूपं वासुदेवस्य परमात्मस्वरूपिणः ॥ VP 3.3.27cd.
7. ज्ञानशक्तिबलैश्वर्यवीर्यतेजांस्यशेषतः । भगवच्छब्दवाच्यानि विना हेयैर्गुणादिभिः ॥ VP 6.5.79.
8. उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिम् । वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ॥ VP. 6.5.78.

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repository of all powers and all-bliss.[1] So if the Viṣṇu-purāṇa Viṣṇu was 'Bhagavān', the Bhāgavata Kṛṣṇa is '*Svayaṁ* Bhagavān.'

Historical Kṛṣṇa

Dynamic outlook

Kṛṣṇa was born of Vasudeva, a twice-born, and Devakī, a non-Aryan. He was brought up in the pastoral environment of the cowherd family, although initiated to twice-born rites at that time. Thus he drank deep from popular practices of the people at tender age. After the age of eleven, he had the first opportunity at Mathurā to be introduced to the culture of the upper classes in the hermitage of his preceptor, Sāndīpani.

As the unique coalescense of the sacred and the secular by birth, training and consequent outlook, Kṛṣṇa projected his composite personality for long one hundred and twenty-five years upon his contemporary world and by the stroke of his masterly genius brought about unprecedented cohesion in thought and action among different peoples of his age. His personal life was a demonstration of his philosophy demanding unquestionable acceptance.

Physical strength

From his childhood, Kṛṣṇa was the repository of amazing physical strength. Nourished in the hard pastoral life fraught with challenges for the first eleven years, fed with abundance of mother's milk and pure milk products, enjoying a care-free life under the loving care of the elders and unqualified affection of his mates and above all the unsparing vigilance of his foster parents, Nanda and Yaśodā, Kṛṣṇa steadily grew into a giant of man even at a very tender age. His physical strength was under constant trial against the challenges of wild life in Gokula and Vṛndāvana, climaxed in the killing of the monsters of animals and men viz, Kubalayāpīḍa and the wrestlers of Kaṁsa, his maternal uncle.

Technical skill

What Kṛṣṇa achieved so far was the irresistible thrust of his limbs with instinctive ingenuity. But intensive training although for a short period under Sāndīpani at Mathurā, made of him an unparalleled master of all branches of knowledge, Vedic as well as secular.

Villain after villain fell under his arrows, club and wheel. None could confront him. The only exception was the Yavana king with the

1. .....भगवत्यनन्ते
आनन्दमात्र उपपन्नसमस्तशक्तौ । 4,11.30ab.

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sea of his army. As a strategy, Kṛṣṇa shifted his establishment from Mathurā to Dvārakā and then cleverly rounded him off by subjecting him to the wrath of Mucukunda that reduced him to ashes.

Statesmanship

With Uddhava as his counsellor, Kṛṣṇa was a superb statesman. Planning and execution of the great Mahābhārata war was his diplomacy. A warrior of name and fame, Kṛṣṇa just drove the chariot of Arjuna and never wielded a weapon. Yet the war was fought and won under him in eighteen days.

In due recognition of Kṛṣṇa's statesmanship, Yudhiṣṭhira performed Rāja-sūya, the king of the sacrifices, to proclaim the sovereignty of Kṛṣṇa as the the best of men. All, assembled at the sacrifice, acclaimed, accepted and paid their obeisance to Kṛṣṇa. Only Śiśupāla, Kṛṣṇa's cousin brother, opposed. Kṛṣṇa put him to death on the spot.

Popularity

At Vṛndāvana, Kṛṣṇa had foster parents, play-mates and well-wishers. At Mathurā, he had parents, relatives and admirers. At Dvārakā, he was the monarch and a full-fledged householder. But everywhere every-body got his due. His magnetic personality cast its spell and beamed over all. A respectful and obedient son, a cordial and lovable friend, a dallying dancer, a chastiser and ineviable death to enemies, a devoted husband, an affectionate father, submissive to elders, intimate to friends and above all just and fair to his subjects, Kṛṣṇa made himself indispensable to every-body.

Daily programme

Daily programme was a part of his settled life at Dvārakā. He would rise at dawn, wash himself and then contemplate the Supreme. Then he would take bath, say the morning prayers, pour oblation on fire and mutter incantation. Then he would make offer to the rising sun, the gods, the hermits and the Fathers. Then he would pay due respects to the elders and the Brahmins, bow to all deserving his humility, and touch and see auspicious objects.

Having finished these early duties, Kṛṣṇa would dress up, offer gifts to persons of his household, please visitors at his residence, share *pān*, garlands and cosmetics with his intimates and thus be ready for departure from his residence.

Helped by Dāruka, his charioteer, Kṛṣṇa would then board his favourite chariot drawn by four horses. Escorted by Sātyaki and Uddhava,

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he would drive to the royal pavilion (Sudharmā). Encircled by his friends, relatives and ministers, Kṛṣṇa would then be entertained by music and dance.

Now he would set his mind on royal business. He would discharge his duties, receive guests with due honour and chalk out future course of action. In exigencies, Kṛṣṇa would set out with all grandeur and pomp for celebrations[1].

Sense of priorities

Kṛṣṇa was all joy at Vṛndāvana, especially in the company of his play-mates—boys and girls. But he left Vṛndāvana at once and once for all at the call of duty viz, to divest the earth of the menace of Kaṁsa, his maternal uncle, and would never relax until his duties were done. For instance, on his arrival at Mathurā, he was earnestly solicited by Akrūra, the emissary of Kaṁsa to take him to Mathurā, and Kubjā, the maid-servant in charge of cosmetics, who helped him, to pay his visit to their residences. But he deferred their desire. Kṛṣṇa was to discharge first his duties including the murder of Kaṁsa. Having destroyed all evils from Mathurā, Kṛṣṇa's first duty was to rush to the prison-cell and release his parents, Vasudeva and Devakī, and to sincerely apologize for his omission of duty to them.

At Dvārakā Kṛṣṇa married only after eradicating obstacles to his throne. At Prabhāsa, on the occasion of the solar eclipse, Kṛṣṇa met people from Vṛndāvana but first Nanda and Yaśodā, then relatives and friends and then the cowherd women. Thus Kṛṣṇa always gave priority between one duty and another as between duty and pleasure and between one pleasure and another. Indeed his entire life was a harmonious distribution between duty and personal pleasure.

Kṛṣṇa, the idol of love

Magnet of love

The mere name of Kṛṣṇa was an irresistible attraction for women, not to speak of those who had a chance to see him[2]. At Vṛndāvana, he had drawn towards him, even when he was less than a teen-ager maidens, house-wives and even wives of hermits. At Mathurā, at first sight any woman would be enamoured of him. There he obliged even Kubjā, a fallen woman. At Dvārakā, he married eight girls in quick succession.

1. 10. 70.

2. श्रुतमात्रोऽपि यः स्त्रीणां प्रसह्याकर्षते मनः । उरुगायोरुगीतो वा पश्यन्तीनां कुतः पुनः ॥ 10.90.26.

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Soon afterwards, he conducted mass marriage with sixteen thousand and one hundred women released from the confines of Naraka-asura.

Yet every choice was voluntary. Kṛṣṇa never forced anybody. Of those who thus submitted to him, none of the women from Vṛndāvana was married to him. At Mathurā Kubjā was a public woman. At Dvārakā the first eight wives hailed from noble families. But the large retinue of sixteen thousand and one hundred rescued girls was of heterogeneous origin. Thus Kṛṣṇa was associated with women in his life in different contexts. They were from different walks of life and came from all over India, even beyond. Kṛṣṇa's response to them ranged from childlike sport to the sublime dignity of a responsible householder.

Rāsa-līlā

Association of Kṛṣṇa with the cowherd women at Vṛndāvana climaxed in *rāsa-līlā*, an exuberant sentiment *(rasa)* springing into the cascades of music and dance. Whether it was an offence against social laws had agitated the mind of even the dying king, Parīkṣit. The Bhāgavata has proposed answer through Śuka that the norm of an ordinary human being should not be applicable to Kṛṣṇa[1] and that Kṛṣṇa being Nārāyaṇa, the essence of all individuals, is the real husband of the cowherd women[2]. Śrīdhara, the first and most esteemed commentator, contends that the seemingly amorous sports of the cowherd women with Kṛṣṇa represent the story of the conquest of sex, under the garb of popular description to draw the attention of the common man.[3]

The Nimbārka School recognzies Śrī Rādhā, mentioned in the Bhāgavata as a privileged cowherd girl, as the consort of Kṛṣṇa and the other cowherd women as her friends and attendants. Therefore there is

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1. धर्मव्यतिक्रमो दृष्ट ईश्वराणां च साहसम् । तेजीयसां न दोषाय वह्नेः सर्वभुजो यथा ॥
नैतत् समाचरेज्जातु मनसापि ह्यनीश्वरः । विनश्यत्याचरन् मौढ्याद् यथाऽरुद्रोऽब्धिजं विषम् ॥
ईश्वराणां वचः सत्यं तथैवाचरितं क्वचित् । तेषां यत् स्ववचो युक्तं बुद्धिमांस्तत् समाचरेत् ॥
10.29.30-32.

2. गोपीनां तत्पतीनां च सर्वेषामेव देहिनाम् । योऽन्तश्चरति सोऽध्यक्षः क्रीडनेनेह देहभाक् ॥
10.29.35.

3. ——रासक्रीडाविडम्बनं कामजयख्यापनायेत्येव तत्त्वम् ।
किञ्च शृंगारकथापदेशेन विशेषतो निवृत्तिपरेयं पञ्चाध्यायीति । श्रीधर—on 10.29.1; vide also
अनुग्रहाय भूतानां मानुषं देहमास्थितः । भजते तादृशीः क्रीडा याः श्रुत्वा तत्परो भवेत् ॥
10.33.36.

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no violation of social laws.[1] The Vallabha School maintains the sports of Kṛṣṇa at Vṛndāvana allegorical. For instance, the very first sport viz, killing of Pūtanā is but destruction of ignorance. Similarly, union of the cowherd women with Kṛṣṇa at *rāsa-līlā* is not physical but spiritual, attained only after the casting off of their material vesture.[2]

Jīva Gosvāmī of the Bengal School of Vaiṣṇavism proposes that the cowherd women are all inherent potencies (*antaraṅgā śakti*) of Bhagavān Śrī Kṛṣṇa in his perennial abode, Goloka. Although so intensely personal to Kṛṣṇa, they had descended on earth as others' wives to teach the common man the art of love for God : One should love Him with all-abandoning impetuosity akin to extra-marital exuberance. Viśvanātha Cakravartī of the same School opines that the cowherd women were socially wedded to respective cowherd men but spiritually to Kṛṇṣa. So there is nothing wrong in *rāsa-līlā*.[3]

The Rāmānuja School and the Madhva School recognize Viṣṇu as the Supreme Reality and therefore are not concerned with Bhagavān Śrī Kṛṣṇa. They are therefore silent on the issue of *rāsa-līlā*. In fact the bogey of a social crime need not rear its ugly head against Kṛṣṇa, an urchin of eight years, in spite of lavish imageries lashing upon the description of *rāsa-līlā*. Similarly, Kṛṣṇa did not offend social law by obliging Kubjā, a fallen woman. All other women, living with Kṛṣṇa at Dvārakā, were his legally married wives.

Bhāgavata Kṛṣṇa

As already stated, the merger of the historical Kṛṣṇa with Bhagavān Viṣṇu resulted in the emergence of Bhāgavata Kṛṣṇa or Bhagavān Śrī Kṛṣṇa, infinite and all-powerful bliss.

Infinite

From his early childhood, the Bhāgavata Kṛṣṇa displayed his infinitude. Satisfied with the mother's milk on her lap, Kṛṣṇa smiled and yawned to unfold, in his mouth, the entire universe before the awe-stricken eyes of Yaśodā.[4] He repeated the same feat when to verify whether he

1. (i) श्रीकृष्णस्तव by निम्बार्क, p. 70.
   (ii) वेदान्तरत्नमञ्जूषा by पुरुषोत्तम, pp. 70-72.
2. प्रमेयरत्नार्णव by बालकृष्ण भट्ट, pp. 39-44.
3. Commentaries of—जीव गोस्वामी and विश्वनाथ चक्रवर्ती on the उज्ज्वल-नीलमणि of रूपगोस्वामी, pp. 10-30.
4. 10.7.35-36; also 10.8.37-38.

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has taken earth, Yaśodā asked him to open his mouth. Again, when Yaśodā tried to fasten him with a rope to tame his pranks, she found to her dismay that every rope fell short of him.[1] All these bear out that the Bhāgavata Kṛṣṇa was infinite i. e., substratum of all limits but limitless per se.

All-powerful

At Vṛndāvana, the Bhāgavata Kṛṣṇa twice ate up conflagration,[2] held the hill Govardhana high for seven consecutive days by a hand, brought his father Nanda back from the abode of Varuṇa god[3] and unveiled before Nanda and others the spiritual abode of Vaikuṇṭha.[4]

Again and again, the Bhāgavata Kṛṣṇa demonstrated what met the bald eyes was but his form. At Vṛndāvana, all the calves .and play-mates stolen by Brahmā were reproduced by Kṛṣṇa—all duplicated yet as real as the original, nay, more real.[5] In deference to the prayer of each of the cowherd girls to have Kṛṣṇa as her husband, Kṛṣṇa had to be as many as cowherd girls at *rāsa-līlā*.[6] Similarly, Akrūra visualized the same Kṛṣṇa on the chariot and within water at the same time[7]. At Dvārakā, Kṛṣṇa married simultaneously and yet separately thousands of girls rescued from the confinement of Naraka. Since then, he maintained his physical presence at the chamber of each wife, at the same time. At Mithilā, he simultaneously visited the homes of his two devotees, a Brahmin and the king.

Resurrection of the dead was another power the Bhāgavata Kṛṣṇa displayed time and again. As the fee for his learning from Sāndīpani, Kṛṣṇa brought back to life the former's son long deceased.[8] He repepeated

1. 10.9.13-18.
2. (i) तदा शुचिवनोद्भूतो दावाग्निः सर्वतो व्रजम् । सुप्तं निशीथ आवृत्य प्रदग्धुमुपचक्रमे ॥ 10.17.21.
तमग्निमपिबत् तीव्रमनन्तोऽनन्तशक्तिधृक् ॥ 10 17.25cd.
(ii) तथेति मीलिताक्षेषु भगवानग्निमुल्बणम् । पीत्वा मुखेन तान् कृच्छ्राद् योगाधीशो व्यमोचयत् ॥ 10. 19.12.
3. वरुण उवाच ।
गोविन्द ! नीयतामेष पिता ते पितृवत्सलः । 10.18.8cd.
4. इति संचिन्त्य भगवान् महाकारुणिको हरिः । दर्शयामास लोकं स्वं गोपानां तमसः परम् ॥ 10.18.14.
5. ततः कृष्णो मुदं कर्तुं तन्मातॄणां च कस्य च । उभयायितमात्मानं चक्रे विश्वकृदीश्वरः ॥ 10.13.18.
6. कृत्वा तावन्तमात्मानं यावतीर्गोपयोषितः । रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया ॥ 10.33.20.
7. 10.39.41-43.
8. तथेति तेनोपनीतं गुरुपुत्रं यदूत्तमौ । दत्त्वा स्वगुरवे भूयो वृणीष्वेति तमूचतुः ॥ 10.45.46.

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the same magic when desired by Devakī, his mother, to revive all the six sons that had pre-deceased Kṛṣṇa.[1] Also, the sons of a Brahmin were restored to life as an answer to challenge to Kṛṣṇa's power.[2]

The above are illustrations of Kṛṣṇa's all-powerfulness.

Bliss

The Bhāgavata Kṛṣṇa was bliss—love divine. Love from his dynamic personality radiated on and bound all. He was happy by making others happy.[3] Being all-bliss, Kṛṣṇa was the centre of gravitation of all persons—women as well as men.

Kṛṣṇa's natural expectation was willing surrender to him.[4] This was to be achieved by concentration of mind on him, no matter what impulse goaded one to do this.[5] Sex, for instance, was the driving force for the cowherd women.[6] But once their mind was laid on him, sex lost its crude character[7] and was transformed from clod into gold.[8] Self-aggrandizement bloomed as self-less love for Kṛṣṇa. The cowherd girls achieved this at *rāsa-līlā*. The sport of the cowherd girls with Kṛṣṇa thus sublimated into spontaneous expression of ecstasy of a child playing with his own shadows[9] or an adult with his own powers.[10] Kṛṣṇa enjoyed their company. Yet all the time, he was settled on his pristine glory.[11]

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1. स्मरोद्गीथः परिष्वङ्गः पतङ्गः क्षुद्रभृद् घृणी । षडिमे मत्प्रसादेन पुनर्यास्यन्ति मद्गतिम् ॥
इत्युक्त्वा तान् समादाय इन्द्रसेनेन पूजितौ । पुनर्द्वारवतीमेत्य मातुः पुत्रानयच्छताम् ॥
10.85.51-52; vide also 9.24.54.
2. न्यवर्ततां स्वकं धाम संप्रहृष्टौ यथागतम् । विप्राय ददतुः पुत्रान् यथारूपं यथावयः ॥
10.89.62.
3. .....आत्मारामोऽप्यरीरमत् ॥ 10.29.42d.
4. मन्ये तदेतदखिलं निगमस्य सत्यं । स्वात्मार्पणं स्वसुहृदः परमस्य पुंसः ॥ 7.6.26cd.
5. तस्मात् केनाप्युपायेन मनः कृष्णे निवेशयेत् ॥ 7.1.31cd.
6. गोप्यः कामात्··· ···· 7.1.30a.
7. कामं क्रोधं भयं स्नेहमैक्यं सौहृदमेव च । नित्यं हरौ विदधतो यान्ति तन्मयतां हि ते ॥
10.29.15.
8. न मय्यावेशितधियां कामः कामाय कल्पते । भर्जिता क्वथिता धाना प्रायो बीजाय नेष्यते ॥
10.22.26.
9. रेमे रमेशो व्रजसुन्दरीभिर्यथार्भकः स्वप्रतिबिम्बविभ्रमः ॥ 10.33.17cd.
10. ताभिर्विधूतशोकाभिर्भगवानच्युतो वृतः । व्यरोचताधिकं तात ! पुरुषः शक्तिभिर्यथा ॥
10.32.10.
11. यत्पादपङ्कजपरागनिषेवतृप्ता योगप्रभावविधुताखिलकर्मबन्धाः ।
स्वैरं चरन्ति मुनयोऽपि न नह्यमानास्तस्येच्छयाऽऽत्तवपुषः कुत एव बन्धः ॥
10.33.35.

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Even at the time of his youth, he was never swayed in the company of his thousands of married wives[1] although they all lost themselves in him.

Physical feature of the Bhāgavata Kṛṣṇa

At Vṛndāvana

The pastoral Kṛṣṇa was a teen-ager (*kiśora*), dark as the sky, repository of beauty (*śrī-niketa*) with the lines of banner, thunderbolt, hook and lotus at the soles and jingling bells at the ankles of his feet, with long arms, a charming face and chest and graceful gait of a young elephant. He was bathed and fragrantly annointed.

Kṛṣṇa's waist was tucked up with a pair of spotless garments of lightning yellow, to which was suspended the flute. Having fixed his cheek at the tip of the left hand, he would at times play his nimble fingers upon the cavities of the flute at his luscious lips, breaking into cadences of wonderful music in perfect harmony with his dancing eye-brows. At his left hand was the morsel of rice mingled with curd (*kavala*). At the pits of his arms were the horn and the stick, or one of his arms would be upon the shoulder of a friend while the other swing a lotus. From his neck would flow a string of beads (*vana-mālā*) and a garland with mosaic of flowers in four strips *(vaijayantī)*. At his ears, endowed with ear-rings, would be lotuses or *karṇikāra* flowers. At evening twilight his face would take on a new colour with fugitive hair blended with the dust from the hoofs of the calves. At his head and ears would be the crest of red-and-black berries *(guñjā)* with peacock feathers studded thereon at the centre of his head. His body would be caught up in artistic setting of white chalk *(dhātu)*, new leaves, mirrors, jewels and gold as well as garlands of white and red lotuses. With his picturesque

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सप्रेमहासरसवीक्षितवल्गुजल्पैः ।
सम्मोहिता भगवतो न मनो विजेतुं
स्वैर्विभ्रमैः समशकन् वनिता विभूम्नः ॥
स्मायावलोकलवदर्शितभावहारि–
भ्रूमंडलप्रहितसौरतमन्त्रशौण्डैः ।
पत्न्यस्तु षोडशसहस्रमनङ्गबाणै-
र्यस्येन्द्रियं विमथितुं करणैर्न शेकुः ॥
10.61.3-4; vide also 10.61.5; 11.6.18.

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form and graceful smile and humour beaming upon his play-mates, Kṛṣṇa was the eternal dancer (*naṭa*) on the stage of the world.[1]

At Mathurā

The lurid personality of Kṛṣṇa evoked varied sentiments at the sacrifice of Kaṁsa. Sure blow to the wrestlers, a super-man to the ordinary men, Cupid to women, kindred to the cowherd men, chastiser

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1. (i) बिभ्रद् वेणुं जठरपटयोः शृङ्गवेत्रे च कक्षे वामे पाणौ मसृणकवलं तत्फलान्यङ्गुलीषु ।
तिष्ठन्मध्ये स्वपरिसुहृदो हासयन् नर्मभिः स्वैः स्वर्गे लोके मिषति बुभुजे यज्ञभुग् बालकेलिः ॥
10.13.11.

(ii) नौमीड्य ! तेऽभ्रवपुषे तडिदम्बराय गुञ्जावतंसपरिपिच्छलसन्मुखाय ।
वन्यस्रजे कवलवेत्रविषाणवेणुलक्ष्मश्रिये मृदुपदे पशुपाङ्गजाय ॥ 10.14.1.

(iii) तं गोरजश्छुरितकुन्तलबद्धबर्ह - वन्यप्रसूनरुचिरेक्षणचारुहासम् ।
वेणुं क्वणन्तमनुगैरनुगीतकीर्तिं गोप्यो दिदृक्षितदृशोऽभ्यगमन् समेताः ॥
10.15.42; vide also 10.31.12.

(iv) बर्हापीडं नटवरवपुः कर्णयोः कर्णिकारं बिभ्रद् वासः कनककपिशं वैजयन्तीं च मालाम् ।
रध्रान् वेणोरधरसुधया पूरयन् गोपवृन्दैर्वृन्दारण्यं स्वपदरमणं प्राविशद् गीतकीर्तिः ॥
10.21.5.

(v) चूतप्रवालबर्हस्तवकोत्पलाब्जमालानुपृक्तपरिधानविचित्रवेशौ ।
मध्ये विरेजतुरलं पशुपालगोष्ठ्यां रङ्गे यथा नटवरौ क्व च गायमानौ ॥ 10.21.8.

(vi) फलप्रवाल-स्तवक-सुमनः-पिच्छ-धातुभिः ।
काच-गुञ्जा-मणि-स्वर्णभूषिता अप्यभूषयन् ॥ 10.12.4.

(vii) श्यामं हिरण्यपरिधिं वनमाल्यबर्ह-धातुप्रवालनटवेषमनुव्रतासे ।
विन्यस्तहस्तमितरेण धुनानमब्जं कर्णोत्पलालककपोलमुखाब्जहासम् ॥
10.23.22; vide also 10.30.12.

(viii) वीक्ष्यालकावृतमुखं तव कुण्डलश्रीगण्डस्थलाधरसुधं हसितावलोकम् ।
दत्ताभयं च भुजदण्डयुगं विलोक्य वक्षः श्रियैकरमणं च भवाम दास्यः ॥
10.29.39.

(ix) वामबाहुकृतवामकपोलो वल्गितभ्रूरधरार्पितवेणुम् ।
कोमलाङ्गुलिभिराश्रितमार्गं गोप्य ! ईरयति यत्र मुकुन्दः ॥ 10.35.2.

(x) प्रातर्व्रजाद् व्रजत आविशतश्च सायं गोभिः समं क्वणयतोऽस्य निशम्य वेणुम् ।
निर्गम्य तूर्णमबलाः पथि भूरिपुण्याः पश्यन्ति सस्मितमुखं सदयावलोकम् ॥
10.44.16.

(xi) ददर्श कृष्णं रामं च व्रजे गोदोहनं गतौ । पीतनीलाम्बरधरौ शरदम्बुरुहेक्षणौ ॥
किशोरौ श्यामलश्वेतौ श्रीनिकेतौ बृहद्भुजौ । सुमुखौ सुन्दरवरौ बालद्विरदविक्रमौ ॥
ध्वजवज्राङ्कुशाम्भोजैश्चिह्नितैरंघ्रिभिर्व्रजम् । शोभयन्तौ महात्मानावनुक्रोशस्मितेक्षणौ ॥
उदाररुचिरक्रीडौ स्रग्विणौ वनमालिनौ । पुण्यगन्धानुलिप्ताङ्गौ स्नातौ विरजवाससौ ॥
10.38.28-31.

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वन्यस्रजे कवलवेत्रविषाणवेणुलक्ष्मश्रिये मृदुपदे पशुपाङ्गजाय ॥ 10.14.1.

(iii) तं गोरजश्छुरितकुन्तलबद्धबर्ह - वन्यप्रसूनरुचिरेक्षणचारुहासम् ।
वेणुं क्वणन्तमनुगैरनुगीतकीर्तिं गोप्यो दिदृक्षितदृशोऽभ्यगमन् समेताः ॥
10.15.42; vide also 10.31.12.

(iv) बर्हापीडं नटवरवपुः कर्णयोः कर्णिकारं बिभ्रद् वासः कनककपिशं वैजयन्तीं च मालाम् ।
रध्रान् वेणोरधरसुधया पूरयन् गोपवृन्दैर्वृन्दारण्यं स्वपदरमणं प्राविशद् गीतकीर्तिः ॥
10.21.5.

(v) चूतप्रवालबर्हस्तवकोत्पलाब्जमालानुपृक्तपरिधानविचित्रवेशौ ।
मध्ये विरेजतुरलं पशुपालगोष्ठ्यां रङ्गे यथा नटवरौ क्व च गायमानौ ॥ 10.21.8.

(vi) फलप्रवाल-स्तवक-सुमनः-पिच्छ-धातुभिः ।
काच-गुञ्जा-मणि-स्वर्णभूषिता अप्यभूषयन् ॥ 10.12.4.

(vii) श्यामं हिरण्यपरिधिं वनमाल्यबर्ह-धातुप्रवालनटवेषमनुव्रतासे ।
विन्यस्तहस्तमितरेण धुनानमब्जं कर्णोत्पलालककपोलमुखाब्जहासम् ॥
10.23.22; vide also 10.30.12.

(viii) वीक्ष्यालकावृतमुखं तव कुण्डलश्रीगण्डस्थलाधरसुधं हसितावलोकम् ।
दत्ताभयं च भुजदण्डयुगं विलोक्य वक्षः श्रियैकरमणं च भवाम दास्यः ॥
10.29.39.

(ix) वामबाहुकृतवामकपोलो वल्गितभ्रूरधरार्पितवेणुम् ।
कोमलाङ्गुलिभिराश्रितमार्गं गोप्य ! ईरयति यत्र मुकुन्दः ॥ 10.35.2.

(x) प्रातर्व्रजाद् व्रजत आविशतश्च सायं गोभिः समं क्वणयतोऽस्य निशम्य वेणुम् ।
निर्गम्य तूर्णमबलाः पथि भूरिपुण्याः पश्यन्ति सस्मितमुखं सदयावलोकम् ॥
10.44.16.

(xi) ददर्श कृष्णं रामं च व्रजे गोदोहनं गतौ । पीतनीलाम्बरधरौ शरदम्बुरुहेक्षणौ ॥
किशोरौ श्यामलश्वेतौ श्रीनिकेतौ बृहद्भुजौ । सुमुखौ सुन्दरवरौ बालद्विरदविक्रमौ ॥
ध्वजवज्राङ्कुशाम्भोजैश्चिह्नितैरंघ्रिभिर्व्रजम् । शोभयन्तौ महात्मानावनुश्रोशस्मितेक्षणौ ॥
उदाररुचिरक्रीडौ स्रग्विणौ वनमालिनौ । पुण्यगन्धानुलिप्ताङ्गौ स्नातौ विरजवाससौ ॥
10.38.28-31.

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to the wicked kings, a child to his parents, death to Kaṁsa, a queer person to the ignorant, the Supreme Reality to the Yogīs and the Supreme Deity to the persons from the Vṛṣṇi family, Kṛṣṇa embodied all the sentiments, different to different persons, depending upon their varying attitudes towards him.[1]

At Dvārakā

As Viṣṇu sublimated (i. e., Mahā-Viṣṇu), Kṛṣṇa bore on his person the emblems of Viṣṇu. Clad in yellow silken garments, Kṛṣṇa had at his right chest Śrīvatsa, the circular mole, and Śrī, the goddess of wealth, at his left chest—both carved in lines. At his hands were the conch shell, the wheel, the club and the lotus besides Śārṅga-bow and arrows. At his neck was the jewel of the jewels, Kaustubha and at his head the dazzling priceless crown. Ever young, Kṛṣṇa strode like a zealous lion. By his side waited the chariot with Garuḍa at its crest.[2]

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1. (i) मल्लानामशनिर्नृणां नरवरः स्त्रीणां स्मरो मूर्तिमान्
गोपानां स्वजनोऽसतां क्षितिभुजां शास्ता स्वपित्रोः शिशुः ।
मृत्युर्भोजपतेर्विराडविदुषां तत्त्वं परं योगिनां
वृष्णीनां परदेवतेति विदितो रङ्गं गतः साग्रजः ॥ 10.43.17.
श्रीधरः—शृङ्गारादिसर्वरसकदम्बमूर्तिर्भगवान् । मल्लादिषु अभिव्यक्ता रसाः क्रमेण निबध्यन्ते—
रौद्रोऽद्भुतश्च शृङ्गारो हास्यं वीरो दया तथा ।
भयानकश्च वीभत्सः शान्तः सप्रेमभक्तिकः ॥
(ii) तौ रेजतू रङ्गगतौ महाभुजौ विचित्रवेषाभरणस्रगम्बरौ ।
यथा नटावुत्तमवेशधारिणौ मनः क्षिपन्तौ प्रभया निरीक्षताम् ॥ 10.43.19.

2. (i) तं वीक्ष्य कृष्णानुचरं व्रजस्त्रियः प्रलम्बबाहुं नवकञ्जलोचनम् ।
पीताम्बरं पुष्करमालिनं लसन्मुखारविन्दं मणिमृष्टकुण्डलम् ॥ 10.47.1.
(ii) तमालोक्य घनश्यामं पीतकौशेयवाससम् । श्रीवत्सवक्षसं भ्राजत्कौस्तुभेन विराजितम् ॥
चतुर्भुजं रोचमानं वैजयन्त्या च मालया । चारुप्रसन्नवदनं स्फुरन्मकरकुण्डलम् ॥
प्रेक्षणीयं नृलोकस्य सानुरागस्मितेक्षणम् । अपीच्यवयसं मत्तमृगेन्द्रोदारविक्रमम् ॥
10.51.24-26.
(iii) शङ्खार्यसिगदाशार्ङ्गश्रीवत्साद्युपलक्षितम् । बिभ्राणं कौस्तुभमणिं वनमालाविभूषितम् ॥
कौशेयवाससी पीते वसानं गरुडध्वजम् । अमूल्यमौल्याभरणं स्फुरन्मकरकुण्डलम् ॥
10.66.13-14.
(iv) ददृशुस्ते घनश्यामं पीतकौशेयवाससम् ॥
श्रीवत्साङ्कं चतुर्बाहुं पद्मगर्भारुणेक्षणम् । चारुप्रसन्नवदनं स्फुरन्मकरकुण्डलम् ॥
पद्महस्तं गदाशङ्खरथाङ्गैरुपलक्षितम् । किरीटहारकटककटिसूत्राङ्गदाचितम् ॥
भ्राजद्वरमणिग्रीवं निवीतं वनमालया । 10.73.2cd, 3,4, 5ab.
(v) पुष्पैश्चतुर्गुणां मालां वैजयन्तीं विदुर्बुधाः । —विजयध्वजतीर्थ on 3.17.21.

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Conclusion

The Bhāgavata Kṛṣṇa was the repository of all merits.[1] He drank deep from the cup of life. Yet he was an on-looker all the time. He was one with all. Yet he was all alone. He was as much within as beyond the universe. Thus the Bhāgavata Kṛṣṇa, Bhagavān Śrī Kṛṣṇa, infinite and all-powerful bliss, was duly recognized "Puruṣa-uttama", person par excellence.

The historical Kṛṣṇa had dominated the end of the copper age. The day of his demise was the beginning of the era of conflict (Kali). But the Bhāgavata Kṛṣṇa has been shining as beacon light even unto this dark iron age.

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1. सत्यं शौचं दया क्षान्तिस्त्यागः सन्तोष आर्जवम् ।शमो दमस्तपः साम्यं तितिक्षोपरतिः श्रुतम् ॥
ज्ञानं विरक्तिरैश्वर्यं शौर्यं तेजो बलं स्मृतिः । स्वातन्त्र्यं कौशलं कान्तिर्धैर्यं मार्दवमेव च ॥
प्रागल्भ्यं प्रश्रयः शीलं सह ओजो बलं भगः । गम्भीर्यं स्थैर्यमास्तिक्यं कीर्तिर्मानोऽनहंकृतिः ॥
एते चान्ये च भगवन् नित्या यत्र महद्गुणाः । प्रार्थ्या महत्त्वमिच्छद्भिर्न वियन्ति स्म कर्हिचित् ॥
1.16.26-29.

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CHAPTER III

THE SECOND GRADE OF REALITY

(Paramātmā)

Paramātmā, the second grade of reality of the Bhāgavata, is so called because He is the soul *(ātmā)* i. e., pure consciousness[1] that enlightens and primal vitality[2] that enlivens all; and also supreme *(parama)*—the soul of all souls, the quintessence of all individuals.

The Vedic Viṣṇu pervading the entire universe with his three strides[3], Paramātmā of the Bhāgavata is endowed with Mahā-māyā, His innate power. Power being one with the powerful, Mahā-māyā is one with Viṣṇu or Paramātmā and so is consciousness per se (*Cid-rūpā*). As a power (*śakti*) it may solidify into matter (*sattva*) which being the transformation of Cit is pure[4] (*śuddha*), distinguished from the transformations of Prakṛti, the tripartite Guṇa-reals, which are all impure. Thus Sattva, the derivative of Cit or Mahā-māyā, is distinct from Sattva of Prakṛti, which is indissolubly associated with Rajaḥ and Tamaḥ. Unpolluted by Rajaḥ and Tamaḥ, Sattva or matter derived from Cit or Mahā-māyā is therefore called pure matter (Viśuddha-sattva).

Viśuddha-sattva

Being the transformation of Cit, Viśuddha-sattva is self-luminous.[5] It has built up the transcendental abode free from all limitations (Vaikuṇṭha-dhāma) for Viṣṇu or Paramātmā. It clothes Viṣṇu or

1. यस्यानुभूतिः कालेन लयोत्पत्त्यादिनास्य वै । स्वतोऽन्यस्माच्च गुणतो न कुतश्चन रिष्यति ॥
10.84.32; vide also श्रीधर thereon.

2. एवं नानाविधं विश्वमात्मत्सृष्टमधोक्षज । आत्मनानुप्रविश्यात्मन् ! प्राणो जीवो बिभर्ष्यजः ॥
प्राणादीनां विश्वसृजां शक्तयो याः परस्य ताः । पारतन्त्र्याद् वैसादृश्याद् द्वयोश्चेष्टैव चेष्टताम् ॥
कान्तिस्तेजः प्रभा सत्ता चन्द्राग्न्यर्क्षविद्युताम् । यत् स्थैर्यं भूभृतां भूमेर्वृत्तिर्गन्धोऽर्थतो भवान् ॥
तर्पणं प्राणनमपां देव ! त्वं ताश्च तद्रसः । ओजः सहो बलं चेष्टा गतिर्वायोस्तवेश्वर ॥
दिशां त्वमवकाशोऽसि दिशः खं स्फोट आश्रयः । नादो वर्णस्त्वमोंकार आकृतीनां पृथक्कृतिः ॥
इन्द्रियं त्विन्द्रियाणां त्वं देवाश्च तदनुग्रहः । अवबोधो भवान् बुद्धेर्जीवस्यानुस्मृतिः सती ॥
भूतानामसि भूतादिरिन्द्रियाणां च तैजसः । वैकारिको विकल्पानां प्रधानमनुशायिनाम् ॥
10.85.5-11; vide also 11.28.35.

3. विचक्रमाणस्त्रेधोरुगायः । RV 1.154.1.

4. प्रवर्तते यत्र रजस्तमस्तयोः, सत्त्वं च मिश्रं न च कालविक्रमः । 2.9.10ab.

5. न तद् विचित्रं खलु सत्त्ववाप्तनि, स्वतेजसा यो नु पुरापिबत् तमः ॥ 7.8,25ab,

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Paramātmā, the undifferentiated consciousness, with spiritual forms having ornaments and weapons.[1] It provides the Incarnations *(avatāras)* in the material world with tangible yet resplendent forms accessible to the devotees, for worship.[2] It furnishes the liberated souls with spiritual body befitting their entrance to Paramātmā's transcendental abode[3]. Viśuddha-sattva being essentially Cit (the vision of unity), maintains oneness of Viṣṇu or Paramātmā in spite of diversity of His spiritual forms.[4]

Human form of Paramātmā

According to the Ṛg-veda,[5] a god has human form. In the same strain, the Bhāgavata maintains that the limbs of a human being suggest those of the cosmic being.[6] The Bhāgavata proceeds further to conceive Paramātmā, the transcendental Reality, in the image of man. The affinity of form elicits man's natural devotion to Him.[7] Indeed, according to the Bhāgavata all forms of Viṣṇu or Paramātmā are real because distinguished from the forms of Māyā, which are illusory, forms of Paramātmā are made of Mahā-māyā, the intrinsic power of Paramātmā. This is testified by actual realization *(satya-māna)*.[8]

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1. भगवान्—विशुद्धसत्त्वं धर्मज्ञानवैराग्यैश्वर्याद्यष्टमहासिद्ध्युपलक्षणम् विष्वक्सेनादिभिः स्वपार्षदप्रवरैः परिवारितो निजवरायुधोपशोभितैर्निजभुजदण्डैः सन्धारयमाणः....एव वेषं गतो...गोपीथाय... 5.20.40-41.
2. (i) बिभर्षि रूपाण्यवबोध आत्मा सत्त्वोपपन्नानि सुखावहानि । 10.2.2, ac.
   (ii) सत्त्वं विशुद्धं श्रयते भवान् स्थितौ शरीरिणां श्रेय उपायनं वपुः ।
   वेदक्रियायोगतपःसमाधिभिस्तवार्हणं तेन जनः समीहते ।। 10.2.34.
   (iii) इमे वयं यत्प्रिययैव तन्वा सत्त्वेन सृष्टाः....। 8.5.31ab.
3. (i) किं त्वाशिषो रात्यपि देहमव्ययम् । 8.3.19c.
   (ii) प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम् । आरब्धकर्मनिर्वाणो न्यपतत् पाञ्चभौतिकः ।। 1.6.29.
4. यथैकात्म्यानुभावानां विकल्परहितः स्वयम् । भूषणायुधलिङ्गाख्या धत्ते शक्तीः स्वमायया ।। 6.8.32.
5. RV 3.4.5 has used the word नृपेशस् (having the form of man) to describe a Vedic deity; vide also the Journal of the German Oriental Society XXII, pp. 587 ff.
6. यावानयं वै पुरुषो यावत्या संस्थया स्थितः । तावानसावपि महापुरुषो लोकसंस्थया ।। 12.11.9.
7. तान्त्रिकाः परिचर्यायां केवलस्य श्रियः पतेः । अङ्गोपाङ्गायुधाकल्पं कल्पयन्ति....।। 12.11.2.
8. तेनैव सत्यमानेन सर्वज्ञो भगवान् हरिः । पातु सर्वैः स्वरूपैर्नः सदा सर्वत्र सर्वगः ।। 6.8.33.

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The physical feature of Paramātmā

The Ṛg-veda[1] describes Viṣṇu as a youth with vast body no longer a child and most beautiful.[2] Accordingly, the Bhāgavata[3] has perpetuated Viṣṇu at the fifteenth year *(kiśora)*[4] with budding youth, tender, caught up in perfect balance of dimension and dark like the emerald or the glossy rainy cloud.

Delicate as the autumnal lotus, raised at the ankles and marked at the soles with the lines of the banner, the thunderbolt, the hook and the lotus, the feet of Viṣṇu or Paramātmā are tinged with lustre from their fingers. His knees are under constant caress of Lakṣmī, His consort. Bearing the colour of *atasikā*-flower, His thighs resemble those of a young elephant. Viṣṇu's buttock is thick and waist thin; the curls of His stomach are restless with breathing while his navel region provides the nucleus of creation *(loka-padma)*. His arms, eight/four, are exquisitely beautiful and long. His broad and lofty chest contains a pair of nipples made of the best of emerald.

Lovely at the neck, crimson at the lips, having eyes pink as the pomegranate flower or the cup of a lotus, resembling a twin of sparkling fish and radiating grace through glances, marked by a sharp nose and curling eyebrows, endowed with an even pair of ears like conch-shells curly within, the face of Viṣṇu is in perennial bloom with smile in delicate shades.

The head of Viṣṇu is covered with hair glossy, spotless, dark and curlish, with loose ends playing upon the forehead.

Garments and ornaments

Viṣṇu is clad in a pair of silken garments yellow like the filaments of the *kadamba* flower, lotus or the twilight sky. Ornaments—all of molted gold studded with precious jewels—anklets at the feet, the girdle at the

1. वृहच्छरीरो विमिमान ऋक्कैर्युवा कुमारः प्रत्येत्याहवम् ॥ RV 1.155.6.
2. विष्णोः श्रेष्ठेन रूपेणास्यां नार्य्यां गविन्याम् । पुमांसं पुत्रानू धेहि दशमे मासि सूतवे ॥ Khila-sūkta after 1.155.6.
3. 1.12.8-10; 2.2.8-12; 2.9.14-16; 3.8.22-32; 3.15.37-45; 3.28.21-33; 4.7.18-25; 4.8.45-52; 4.24.45-53; 5.3.3; 6.4.35-40; 8.8.20-23; 10.3.9-10; 10.13.46-54; 10.39.44-45; 10.39.46-51; 11.14.37-41; 11.30.29-32.
4. विश्वनाथ चक्रवर्ती on 3.28.17:—कैशोरे = पञ्चदशवर्षे ।

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buttock, rings at the fingers, bangles at the wrists, bracelets at the upper portions of the arms, rings of *makara*-shape at the ears and the crown—add to the physical charm of Viṣṇu.

Three specialities of Viṣṇu viz, the priceless jewel Kaustubha at the neck, the line of Śrī at the left chest and the circular mole (Śrī-vatsa) at the right chest together with the sacrificial thread and the garland of beads *(vana-mālā)* thereon impart further grace to His form.

Weapons of Viṣṇu

In the Ṛg-veda[1], Viṣṇu is a friend of Indra in martial exploits. It further takes the arms of the Cosmic Man[2] *(puruṣa)* to be the source of the warrior class (Rājanyas) concerned with protection. The Bhāgavata accordingly conceives eight/four protecting arms of Viṣṇu, corresponding to the eight/four directions. In His eight arms, Viṣṇu holds Sudarśana wheel, Pāñcajanya conch-shell, Kaumodakī club, Nandaka sword, Sārṅga bow, arrows, plough and Sunanda pestle[3]. The plough and the pestle alternate with the shield and the noose[4] or with the shield and the lotus[5].

With the standardization of Viṣṇu with four arms extending protection to the four directions and the establishment of the doctrine of four-fold manifestation *(catur-vyūha-vāda)* viz, Vāsudeva, Saṁkarṣaṇa, Pradyumna and Aniruddha[6], the Viṣṇu-Kṛṣṇa complex effected the transfer of weapons from the eight-armed Viṣṇu. Viṣṇu was taken as Vāsudeva and Vāsudeva was taken as one with the above three other manifestations. Viṣṇu with eight arms thus developed into Vāsudeva, Saṁkarṣaṇa, Pradyumna and Aniruddha, each with four arms and entitled to the weapons of Viṣṇu. In this process, the eight weapons of the eight-armed Viṣṇu were accommodated as follows : Vāsudeva held the wheel, the conch-shell, the club and the lotus. While the conch-shell and the lotus were common to the other three, the club and the wheel were replaced by

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1. अथाब्रवीद् वृत्रमिन्द्रो हनिष्यन् सखे विष्णो ! वितरं वि क्रमस्व । RV 4.18.11.
2. बाहू राजन्यः स्मृतः । RV 10.90.12b.
3. सुदर्शनं पाञ्चजन्यं गदासीषुधनुर्हलान् ।
   मुसलम्.... ॥ 11.27.27ab.
4. शङ्खचक्रासिचर्मेषुधनुःपाशगदाधरः । 6.4.36cd.
5. शङ्खाब्जचक्रशरचापगदासिचर्मव्यग्रैर्हिरण्मयभुजैः.... ॥ 4.7.20cd.
6. Already noticed in the Second Chapter, p. 37.

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the pestle and the plough in Saṁkarṣaṇa, by the bow and the arrows in Pradyumna and by the sword and the shield in Aniruddha.[1]

The associates of Viṣṇu

In the transcendental realm of Vaikuṇṭha, the sovereign Viṣṇu is enthroned on the thousand-hooded (Ananta), with a white umbrella over His head and fanned from both the sides. As a part of His sovereignty are stationed at appropriate places the sentient and the insentient embodied and exhilarated with appropriate music and dance.

Among the sentient, are Viṣṇu's sixteen personal attendants

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1. (1) In the विष्णु-पुराण the eight-armed and the four-armed find equal prominence :—

प्रलम्बाष्टभुजं विष्णुमथवापि चतुर्भुजम् ॥ चिन्तयेद् ब्रह्मभूतं तं पीतनिर्मलवाससम् ॥
VP 6.7.82cd, 83cd.

(ii) The पद्म-पुराण and the बृहत्संहिता of वराहमिहिर (600 A. D.) mention both the forms. The Annual Report of the Archaeological Survey of India (New Series) also records the four-armed Viṣṇu image of late Kushan or still later period discovered at Taxila (1935-36 Pl. XLa). The two forms may therefore be taken to have taken shape between 400 and 600 A. D.

(iii) But the विष्णु-धर्मोत्तर-पुराण describes the replacement of the eight-armed Viṣṇu by fourfold manifestation—वासुदेव, संकर्षण, प्रद्युम्न and अनिरुद्ध—each having four arms holding the weapons of the eight-armed विष्णु with variations :—

वज्र उवाच

वासुदेवस्य देवस्य बहुरूपस्य भार्गव । ब्रूहि मे रूपनिर्माणं शाश्वतस्य महात्मनः ॥

मार्कण्डेय उवाच

एकवक्त्रश्चतुर्बाहुः सौम्यरूपः सुदर्शनः । उत्फुल्लकमलं पाणौ कुर्याद् देवस्य दक्षिणे ॥
वामपाणिगतं शङ्खं शङ्खाकारं तु कारयेत् । दक्षिणे तु गदा देवी तनुमध्या सुलोचना ॥
वामभागगतश्चक्रः....
वासुदेवस्य रूपेण कार्यः संकर्षणः प्रभुः । गदास्थाने च मुसलं चक्रस्थाने च लाङ्गलम् ।
वासुदेवस्य रूपेण प्रद्युम्नश्च तथा भवेत् । चक्रस्थाने भवेच्चापं गदास्थाने तथा शरम् ।
एतदेव तथा रूपमनिरुद्धस्य कारयेत् । चक्रस्थाने भवेच्चर्म गदास्थानेऽसिरेव च ।
VD 3.85.1, 2 ab, 10-11, 13a, 21 ab, 22 ab, 23 ab, 24 ab, 25 ab, 26 ab.

(iv) VD also envisages the two-armed विष्णु :—

एकवक्त्रो द्विभुजश्च गदाचक्रधरः प्रभुः । देहविन्यासमपरं प्रागुक्तं कीर्तितं हरेः ॥3.64.2.

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(Pārṣadas),[1] four celibate sons of Brahmā (Brahmarṣis)—Sanatkumāra etc., eight direction gods (Loka-pālas)[2], nine progenitors (Prajāpatis)[3] and the best of devotees.[4]

Viṣṇu is settled on nine sovereign powers[5] and wields eight majesties

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1. (i) The भागवत in 6.9.29 gives the number of the पार्षदs as sixteen :—आत्मतुल्यैः षोडशभिर्विना श्रीवत्सकौस्तुभौ ।

(ii) In 8.21.16-17, fourteen names are mentioned :—

नन्दः सुनन्दोऽथ जयो विजयः प्रबलो बलः । कुमुदः कुमुदाक्षश्च विष्वक्सेनः पतत्रिराट् ॥
जयन्तः श्रुतदेवश्च पुष्पदन्तोऽथ सात्वतः ।

(iii) 11.27.28-29 read as follows: —

नन्दं सुनन्दं गरुडं प्रचण्डं चण्डमेव च । महाबलं बलं चैव कुमुदं कुमदेक्षणम् ॥
दुर्गां विनायकं व्यासं विष्वक्सेनं गुरून् सुरान् । स्वे स्वे स्थाने त्वभिमुखान् पूजयेत् प्रोक्षणादिभिः ॥

(iv) The क्रमसन्दर्भ of जीवगोस्वामी on 11.27.29 offers the following comments :—

दुर्गाद्या विष्वक्सेनादिवद् भगवतो नित्यवैकुण्ठसेवकाः; नारदपञ्चरात्रे श्रुतिविद्यासंवादे.... 'सेयं प्रकृतिरात्मनः । दुर्गेति गीयते सद्भिरखण्डरसवल्लभा ।'

(v) वंशीधर on 6.9.29 enumerates the sixteen पार्षदs as follows :—

नन्द-सुनन्द-प्रबलोद्बल-जय-विजय-विष्वक्सेन-गरुड-श्रुतदेव-जयन्त-कुमुद-कुमुदाक्ष-निशठ-सात्वत-पुष्पदन्त-दारुकाख्याः षोडश इति विवेकः ।

(vi) उद्बल of वंशीधर corresponds to बल of 8.21.16. निशठ and दारुक of वंशीधर complete the number sixteen.

(vii) श्रीधर on 11.27.27-29 places the associates around विष्णु :—

नन्दादीन् पार्षदान् अष्टदिक्षु, गरुडादीन् पुरतः, दुर्गादीन् कोणेषु, गुरुन् वामतः, इन्द्रादिलोकपालान् पूर्वादिदिक्षु । vide also वंशीधर thereon.

2. इन्द्रो वह्निः पितृपतिर्निर्ऋतिर्वरुणोऽनिलः । धनदः शङ्करश्चैव लोकपालाः पुरातनाः ॥
—वह्निपुराण quoted in शब्दकल्पद्रुम ।

3. मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः । भृगुर्वशिष्ठो दक्षश्च—3.12.23 abc.

4. (i) कविर्हरिरन्तरिक्षः प्रबुद्धः पिप्पलायनः । आविर्होत्रोऽथ द्रुमिलश्चमसः करभाजनः ॥
इति भागवतधर्मदर्शना नव महाभागवताः... 5.4.11-12.

(ii) स्वयंभूर्नारदः शम्भुः कुमारः कपिलो मनुः । प्रह्लादो जनको भीष्मो बलिर्वयासकिर्वयम् ॥
द्वादशैते विजानीमो धर्मं भागवतं भटाः ॥ 6.3 20-21ab.

5. (i) विमला, उत्कर्षिणी, ज्ञाना, क्रिया, योगा, प्रह्वी, सत्या, ईशाना, अनुग्रहेति नव शक्तयः—श्रीधर on 11.27.25.

(ii) वंशीधर explains :—विमला = fame; उत्कर्षिणी = victory; ज्ञाना = consciousness; क्रिया = ecstasy; योगा = योगमाया; प्रह्वी = infinite and varied powers; सत्या = the power of existence; ईशाना = mastery; अनुग्रहा = grace.

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(Mahimā)[1], eight Mahā-vibhūtis[2], three Vibhūtis[3] and twenty-four Śaktis right up to the stump (*stamba*).[4]

Mahā-māyā

In the Śrī-sūkta of the Ṛg-veda,[5] Śrī is the coalescence of the sun *(sūryā)* and the moon *(candrā)*. Her golden colour *(hiraṇya-varṇā)* and self-luminosity *(prabhāsā)* are of the sun as her beauty and charm of the the moon. Being the combination of the sun and the moon, Śrī is the repository of unchallengeable power *(durādharṣā)*, fame *(kīrti)*, nourishment *(puṣṭi)*, liquid *(ādrdā)* beauty *(śrī)* and lustre *(kānti)*. She is naturally all satisfaction *(tṛptā)* as she pleases all *(tarpayantī)*. As prosperity, she is reposed on the lotus *(padme sthitā)*. She is therefore destined to be the ideal wife and the ideal mother *(mātā)*.

In due cognizance of her original character of the sun and the moon, both of which appear to rise from the ocean, the Bhāgavata proposes a picturesque description of the origin of Ramā (Śrī) in the following strain :—In course of the churning of the ocean by the gods and the demons arose Ramā from the depth of the ocean with a lotus in her hand. Like lightning at the crest of crystal hill, she saturated all directions with the radiance of her beauty. She won immediate and universal acclamation. With the symphony of music and dance, she was bathed, clothed with a pair of yellow silken garments and decorated with unique ornaments and garlands. A finished beauty, Ramā moved like a golden creeper with a lotus garland in her hand, for a suitable consort.

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1. अणिमा महिमा मूर्तेर्लघिमा प्राप्तिरिन्द्रियैः । प्राकाम्यं श्रुतदृष्टेषु शक्तिप्रेरणमीशिता ।
गुणेष्वसङ्गो वशिता यत्कामस्तदवस्यति । एते मे सिद्धयः सौम्य ! अष्टावौत्पत्तिकाः मताः ॥
11.15.4-5.
2. (i) श्री (beauty); पुष्टि (nourishment); गीः (speech); कान्ति (lustre); कीर्ति (fame); तुष्टि (satisfaction); इला (enjoyment) and ऊर्जा (strength). 10.39.55ab.
(ii) श्रीधर on 3.28 26 explains 'महाविभूति' as महालक्ष्मी, the first of the above. The term 'महाविभूति' may therefore be applied to all the above.
3. (i) विद्या, अविद्या and माया. 10.39.55cd.
(ii) The भागवत calls these 'विभूति'. 10.13.52.
4. Twenty-four categories (including काल, कर्म and स्वभाव) are called 'शक्ति'. 10.13.52.
5. श्री-सूक्त : खिल eleven at the end of the fifth of मण्डल of RV.

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She was seeking for a person, austere and calm, wise and detached, great and tamer of intincts, supreme and independent, virtuous and kind, selfless and giver of liberation, unfailingly powerful and eternal, unparalleled and of good conduct universally acknowledged and auspicious in all respects.

Her choice fell upon Viṣṇu. Softly, Ramā moved on and placed the garland on Viṣṇu. Then with a coy smile She waited for Viṣṇu's response. He reciprocated. Viṣṇu placed Her permanently on His chest. From there, Ramā bestows prosperity upon the three worlds with Her graceful glance.[1]

The marriage of Viṣṇu and Ramā was the union of equilibrium and perpetual dynamism. While Viṣṇu was the sacrifice, Ramā was its fulfilment. Viṣṇu was the enjoyer of diversity which Ramā was. He was the soul of all bodies presented by Her. Viṣṇu was the revealing consciousness of all names and forms that Ramā eked out.[2]

Ramā, the Vedic Śrī, has enriched the personality of the Bhāgavata Viṣṇu. The glory (*mahimā*) of the Cosmic Person of the Ṛg-veda[3] was differentiated into Viṣṇu's eight Mahā-vibhūtis—Ramā and seven others[4] —all appellations in the Śrī-sūkta. While Viṣṇu was settled on His pristine glory, Ramā deluded as Māyā or Avidyā the individual souls to self-effacing material existence[5]; and restored as Vidyā or Cit-śaktī the lost equlibrium by reinforcement of the isolated nature of Viṣṇu along with the individual souls during cosmic deluge.[6] In this way, Viṣṇu was the lord of isolation (Kaivalya-pati) while Ramā was His consciousness of unity (*so'smitā*) envisaged in the Śrī-sūkta. All diversity, material or spiritual, including

1. 8.8.8-25.
2. युवां हि विश्वस्य विभू जगतः कारणं परम् । इयं हि प्रकृतिः सूक्ष्मा मायाशक्तिर्दुरत्यया ॥
   तस्या अधीश्वरः साक्षात् त्वमेव पुरुषः परः । त्वं सर्वयज्ञ इज्येयं क्रियेयं फलभुग् भवान् ॥
   गुणव्यक्तिरियं देवी व्यङ्गको गुणभुग् भवान् । त्वं हि सर्वशरीर्यात्मा श्रीः शरीरेन्द्रियाशया ।
   नामरूपे भगवती प्रत्ययस्त्वमपाश्रयः ॥ 6.19.11-13.
3. RV 10.90.
4. श्रिया पुष्ट्या गिरा कान्त्या कीर्त्या तुष्ट्यैलयोर्जया ।
   .....निषेवितम् ॥ 10.39.55.
5. 11.3.1-16.
6. अथाप्यम्बुजपत्राक्ष ! पुण्यश्लोकशिखामणे । द्रक्ष्ये मायां मया लोकः सपालो वेद सद्भिदाम् ॥
   .....
   स एवमनुभूयेदं नारायणविनिर्मितम् । वैभवं योगमायायास्तमेव शरणं ययौ ॥
   11.9.6—11.10.1.

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Viṣṇu's physical forms, weapons, ornaments and accessories, was from Ramā.[1] She was the material universe. Yet through Her, shone for ever the abiding character of Viṣṇu, the pristine glory of transcendental non-duality.

Vaikuṇṭha-dhāma

The transcendental realm of Viṣṇu is Vaikuṇṭha in that it is eternally free from the limitations (*kuṇṭhā*) of sorrow, delusion and fear. This is so because it is beyond the pale of tripartite Prakṛti (the matrix of the physical universe), time (an accessory of Prakṛti) and even Māyā, the source of all phenomenality, not to speak of the baser elements.[2]

Vaikuṇṭha starts with the outer garden of liberation (Naiḥśreyasa). There trees under the simultaneous revelry of all the six seasons fulfil all desires. In the bosom of water bloom vernal flowers. Yet the elixir of their fragrance, carried by the wind, fails to silence the melody in praise of Viṣṇu, by the bards moving in the company of their partners. The tumultuous orchestra of the choicest birds yields to the bees humming out eulogy of the Lord. Grandiose flowers envy Tulasī with its smell captivating Viṣṇu. Golden chariots studded with precious jewels and possessed by women of explosive beauty and captive smile abound in Vaikuṇṭha. Yet they do not stimulate lower instincts.

The Lord's palace is of seven chambers, one opening into the other. At the threshold of each chamber are stationed a couple of guards with clubs in their hands. Each pair varies in colour from the other. All of the same age, the guards own forms and ornaments akin to those of Viṣṇu, save Kaustubha and Śrī-vatsa, the special privileges of the Lord.[3]

Within the palace Śrī, the consort of Viṣṇu, moves with a lotus in her hand and jingling anklets at her feet. Reflection of her matchless

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1. यथैकात्म्यानुभावानां विकल्परहितः स्वयम् । भूषणायुधलिङ्गाख्या धत्ते शक्तीः स्वमायया ॥ 6.8.32.

2. तस्मै स्वलोकं भगवान् सभाजितः सन्दर्शयामास परं न यत् परम् ।
व्यपेतसंक्लेशविमोहसाध्वसं स्वदृष्टवद्भिर्विबुधैरभिष्टुतम् ॥
प्रवर्तते यत्र रजस्तमस्तयोः सत्त्वं च मिश्रं न च कालविक्रमः ।
न यत्र माया किमुतापरे हरेरनुव्रता यत्र सुरासुरार्चिताः॥ 2.9.9-10.

3. Thus a couple of guards at each of the seven chambers make their number fourteen. Added to the two attendents fanning विष्णु on His royal throne, the total number of such attendants come up to sixteen.

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form on the crystal floor fosters the illusion that in devotional service to to the Lord, She has been scavenging the floor as a maid-servant.

Or in the inner garden of the palace at the special bower of Tulasī, flanked by the pools of nectarine water and coral banks, Śrī, waited upon by Her attendants, would be worshipping the Lord with Tulasī. Her face with a sharp nose and fugitive hair would be mirrored upon the dark pool and appear appropriately rewarded by the Lord.

Or in a swing She would break into eulogistic songs of Viṣṇu, reciprocated by humming bees.

Besides the Lord, Śrī and their attendants, Vaikuṇṭha is permitted through selfless devotion to be the residence of Viṣṇu's devotees. Like His attendants, they also have access to the forms, ornaments and weapons of Viṣṇu,

In spite of unceasing ovation at Vaikuṇṭha, peace, beauty and tranquillity reign supreme. To all pleasure to the devotees, Lord Viṣṇu sustains and fulfils *(vṛṣa)* the hankering of the ordinary mortal to escape from the dreary land of limitations including exalted Satya-loka of Brahmā, into the limitless transcendental abode of Lord Viṣṇu.[1]

The Second Abode of Viṣṇu

Besides the transcendental abode of Viṣṇu beyond the pale of Prakṛti there are two other abodes of Viṣṇu within the purview of Prakṛti. The second abode of Viṣṇu is Citta, an evolute of Prakṛti. Citta is controlled by Kṣetra-jña while the object of worship, revealed in the depth of Citta under meditation, is Vāsudeva.[2]

Citta is conceived as an eight-petalled lotus normally hanging down its stalk. Tempered by spiritual method, it blooms into eight petals spreading out upwards. Its pericarp *(karṇikā)* falls into three hierarchical regions—that of the sun, that the moon and that of the fire, symbolically stated as *a*, *u* and *m* that constitute *om* or *praṇava*. In the third region, i. e., the region of the fire *(vahni-maṇḍala)*, the state of dreamless sleep, beyond waking and dream polluted by the turmoils of worldly life, is revealed the four-armed Viṣṇu in all grandeur.[3]

1. 2.9.10-13; 3.15.16-22; 4.12.20; 6.9.28-29.
2. यत्तत् सत्त्वगुणं स्वच्छं शान्तं भगवतः पदम् । यदाहुर्वासुदेवाख्यं चित्तं तन्महदात्मकम् ॥ 3.26.21.

   अयमर्थः—अधिभूतरूपेण तस्यैव महानिति संज्ञा; अध्यात्मरूपेण चित्तमिति; उपास्यरूपेण वासुदेव इति । अधिष्ठाता तु तस्य क्षेत्रज्ञः—श्रीधर ।
3. 11.14.36-41.

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The Third Abode of Viṣṇu

Citta belongs to the subtle creation. In the sphere of the gross creation is the third abode of Viṣṇu—the Śiśu-māra-cakra. According to the Bhāgavata[1], the sun is the point of differentiation of the three worlds. The sun is grounded in the pole star (Dhruva) and the pole star in the Śiśu-māra-cakra.[2] Being relatively immortal, destructible only at the cosmic deluge, the celestial region viz, the Śiśu-māra-cakra including the pole star is held by the Bhāgavata in the wake of the Viṣṇu-purāṇa as the abode of Viṣṇu[3].

The above three abodes—Vaikuṇṭha-dhāma, Citta and the Śiśu-māra-cakra have been construed by the Bhāgavata as the three strides (*tri-vikrama*) of Viṣṇu. They respond to the search for the abode of peace. Bald eyes first rest upon the cluster of lustre. Then the outer eyes are shut in favour of the inner eye to delve deep into the mind. Finally the material vesture with external as well as internal organs falls off. With an extra-material body of Viśuddha-sattva, the votary enters the portals of the transcendental to participate in the grandeur and majesty of Viṣṇu or Paramātmā, the second grade of Reality.

Postures of Viṣṇu

The Bhāgavata envisages[4] Viṣṇu in four postures—standing *(sthita)*, moving *(vrajan)*, sitting *(āsīna)* and lying *(śayāna)*. He stands upon the mind, moves to rescue a distressed devotee, sits at Vaikuṇṭha and lies at deluge or before the commencement of creation. Viṣṇu stands upon

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1. सूर्येण हि विभज्यन्ते दिशः खं द्यौर्मही भिदा । स्वर्गापवर्गौ नरका रसौकांसि च सर्वशः ॥ 5.20.45.

2. (i) आधारभूतः सवितुर्ध्रुवो मुनिवरोत्तम । ध्रुवस्य शिशुमारोऽसौ सोऽपि नारायणात्मकः ॥ VP 2.9.23.

   (ii) केचनैतज्ज्योतिरनीकं शिशुमारसंस्थानेन भगवतो वासुदेवस्य...अनुवर्णयन्ति । यस्य पुच्छाग्रे.... ध्रुवः....5.23.4-5.

3. (i) आभूतसंप्लवं स्थानममृतत्वं विभाव्यते । त्रैलोक्यस्थितिकालोऽयमपुनर्मार उच्यते ॥ VP 2.8.95.

   (ii) सुदुर्जयं विष्णुपदं जितं त्वया । 4.12.25a.
   यद् भ्राजमानं स्वरुचैव सर्वतः । 4.12.35a.
   आतिष्ठ जगतां वन्द्यं तद् विष्णोः परमं पदम् । 4.12.26cd.
   परस्ताद् यद् ध्रुवगतिर्विष्णोः पदमथाभ्यगात् ॥ 4.12.34cd.

4. स्थितं व्रजन्तमासीनं शयानं वा गुहाशयम् । 3.28.29ab.

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the eight-petalled lotus that the mind is.[1] He moves on Garuḍa[2]; sits upon the royal throne[3]; and lies upon Ananta, the thousand-hooded serpent[4] or upon the leaf of the sprouting banyan tree (*nyag-rodha*),[5] before creation.[6]

Symbolism in the personality of Viṣṇu

Physical feature

The Bhāgavata proposes[7] comprehensive symbolical interpretation of Viṣṇu's personality in its details. The line of Śrī at Viṣṇu's left chest is Viṣṇu-māyā or Mahā-māyā, His intrinsic power. Kaustubha at His

1. हृद्पुण्डरीकमन्तःस्थमूर्धनालमधोमुखम् । ध्यात्वोर्ध्वमुखमुन्निद्रमष्टपत्रं सकर्णिकम् ॥
कर्णिकायां न्यसेत् सूर्यसोमाग्नीनुत्तरोत्तरम् । वह्निमध्ये स्मरेद् रूपं ममैतद् ध्यानमङ्गलम् ॥
11.14.36-37.
2. छन्दोमयेन गरुडेन समुह्यमानश्चक्रायुधोऽभ्यगमदाशु यतो गजेन्द्रः ॥ 3.3.31cd.
3. अध्यर्हणीयासनमास्थितं परम् । 2.9.16a.
4. कल्पान्त एतदखिलं जठरेण गृह्णन् शेते पुमान् स्वदृगनन्तसखस्तदङ्के । 4.9.14ab.
5. (i) न्यग्रोधपोतं ददृशे फलपल्लवशोभितम् ॥
प्रागुत्तरस्यां शाखायां तस्यापि ददृशे शिशुम् ।
शयानं पत्रपुटके ग्रसन्तं प्रभया तमः ॥ 12.9.20cd, 21.
(ii) 'न्यग्रोध' literally means sprouting out (रोध) downwards (न्यक्). The tree viz, the universe stoops down from Viṣṇu.
6 विश्वं युगान्ते वटपत्र एकः शेते स्म मायाशिशुरङ्घ्रिपानः । 3.33.4cd.
7. कौस्तुभव्यपदेशेन स्वात्मज्योतिर्बिभर्त्यजः । तत्-प्रभा व्यापिनी साक्षात् श्रीवत्समुरसा विभुः ॥
स्वमायां वनमालाख्यां नानागुणमयीं दधत् । वासश्छन्दोमयं पीतं ब्रह्मसूत्रं त्रिवृत् स्वरम् ॥
बिभर्ति सांख्यं योगं च देवो मकरकुण्डले । मौलिं पदं पारमेष्ठ्यं सर्वलोकाभयंकरम् ॥
अव्याकृतमनन्ताख्यमासनं यदधिष्ठितः । धर्मज्ञानादिभिर्युक्तं सत्त्वं पद्ममिहोच्यते ॥
ओजःसहोबलयुतं मुख्यतत्त्वं गदां दधत् । अपां तत्त्वं दरवरं तेजस्तत्त्वं सुदर्शनम् ॥
नभोनिभं नभस्तत्त्वमसिं चर्म तमोमयम् । कालरूपं धनुः शार्ङ्गं तथा कर्ममयेषुधिम् ॥
इन्द्रियाणि शरानाहुराकूतीरस्य स्यन्दनम् । तन्मात्राण्यस्याभिव्यक्ति मुद्रयार्थक्रियात्मताम् ॥
मण्डलं देवयजनं दीक्षा संस्कार आत्मनः । परिचर्या भगवत आत्मनो दुरितक्षयः ॥
भगवान् भगशब्दार्थं लीलाकमलमुद्वहन् । धर्मं यशश्च भगवांश्चामरव्यजनेऽभजत् ॥
आतपत्रं तु वैकुण्ठं द्विजा धामाकुतोभयम् । त्रिवृद् वेदः सुपर्णाख्यो यज्ञं वहति पूरुषम् ॥
अनपायिनी भगवती श्रीः साक्षादात्मनो हरेः । विष्वक्सेनस्तन्त्रमूर्तिर्विदितः पार्षदाधिपः ॥
नन्दादयोऽष्टौ द्वाःस्थाश्च तेऽणिमाद्या हरेर्गुणाः ।
वासुदेवः संकर्षणः प्रद्युम्नः पुरुषः स्वयम् । अनिरुद्ध इति ब्रह्मन् ! मूर्तिव्यूहोऽभिधीयते ॥
स विश्वस्तैजसः प्राज्ञस्तुरीय इति वृत्तिभिः । अर्थेन्द्रियाशयज्ञानैर्भगवान् परिभाव्यते ॥
12.11.10-22.

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neck stands for Viṣṇu's self-luminosity *(svātma-jyotiḥ)* while the circular mole, Śrī-vatsa, is the radiance *(prabhā)* serving as the ordinary knowledge by the pragmatic soul (Jīva). Of the fourfold manifestation of Viṣṇu, Aniruddha or Viśva is the knowledge in the waking state, Pradyumna or Taijasa is that in dream, Saṁkarṣaṇa or Prājña is that in dreamless sleep while Vāsudeva is pure consciousness beyond the above three states *(turīya)*. The head of Viṣṇu as the Vairāja Puruṣa is Satya-loka, the highest of the upper regions.

Decorations

The pair of ear-rings stands for the Sāṁkhya and the Yoga Schools that throw light upon the nature of Viṣṇu. The sacrificial thread of three strings (Brahma-sūtra) is the combination of three vowels *(trivṛt-svara) om* that constitutes the nucleus *(sūtra)* of the Vedas (Brahma). The garland of beads *(vana-mālā)* is Ātma-māyā, the principle of heterogeneity *(nānā-guṇamayī)*. The yellow garments stand for the Vedas clothed in seven metres and propagating sacrifice.

Accessories

Garuḍa, the vehicle of Viṣṇu, is the threefold Veda that conveys Him in the form of sacrifice. Viṣvaksena, the leader of His attendants, is the Pañcarātra Āgama that reveals the mystery of the Viṣṇu cult. The eight attendants, Nanda etc., are Viṣṇu's eight majesties. His bed of Ananta, the thousand-hooded serpent, suggests His withdrawal from all manifestations *(a-vyākṛta)* at deluge. The mind of man, rid of impurities and shining with knowledge etc. *(dharma' jñānā'di-yukta-sattva)* is the lotus He stands upon. At Vaikuṇṭha-dhāma, the chowry and the fan symbolise Viṣṇu's virtue and fame. His umbrella is Vaikuṇṭha that protects devotees from natural calamities.

Weapons

The sporting lotus at Viṣṇu's hand is the emblem of His majesty *(bhaga)* while his gestures *(mudrā)* are the award of boon and freedom from fear. The shield *(carma)* is the earth element dominated by inertia *(tamo-guṇa)*. The conch-shell, a product in water, suggests the water element. The glowing wheel is the fire element; the club demanding strong lungs is the symbol of the air element *(mukhya-tattva)* and the dark sword signifies the ether element.

The restless mind is the chariot *(syandana)* that fabricates five types of objects *(tanmātras)*. Time is the bow that sets in motion the arrows viz, the sense organs steeped in the quiver of action *(karma)*.

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Rituals

The place of worship of Viṣṇu is Vahni-maṇḍala, the third recess of the mind, noted above. Initiation *(dīkṣā)* is the process of self-purification resulting in the destruction of all sins. This is Viṣṇu's worship *(paricaryā)*.

Philosophy behind the symbols

The above symbols may be knit into the following outline of the philosophy of the Śrīmad-bhāgavata :—

Expounded by the three Vedas, detailed in the Pañcarātra Āgama and rationalised in the Sāṁkhya and the Yoga systems, the Bhāgavata Viṣṇu is pure consciousness. His absolute freedom is realized in the concept of His intrinsic power, Mahā-māyā or Viṣṇu-māyā. This power provides for, among others, Viṣṇu's majesty and His eightfold Mahā-vibhūti. Mahā-māyā differentiates into Ātma-māyā, the principle of heterogeneity, and is related to Brahma, the first grade of Reality. Ātma-māyā bifurcates into Cit-śakti and Māyā. Conditioned by Cit-Śakti and Māyā, the power of spirituality and the power of materiality, Brahma becomes immanent in creation i.e., becomes personal God (Puruṣa). Derived from Māyā, the principles viz, Prakṛti, Kāla, Karma etc. bring into existence the categories from Mahat to the five gross elements that produce the universe with Satya-loka as its apex.

Under the superintendence and sustenance of Viṣṇu, the individual souls enjoy, through their sense organs, five types of objects conjured up by the mind, on the basis of actions performed. By resorting to Viṣṇu, they regain their lost paradise.

Kaustubha, Śrī, Śrī-vatsa and Sudarśana (i. e., the jewel, His consort, the circular mole and the wheel) are all reminiscent of the solar character of Viṣṇu. The symbolical interpretation proposed by the Bhāgavata need not be taken as imaginary. For example, the construction of Garuḍa as the three Vedas is traced in the Vājasaneyi-saṁhitā.[1] Equation of weapons with the elements is based on analogy.

The standpoint of Vaṁśīdhara, the commentator on Śrīdhara, is an antithesis to symbolical approach. Vaṁśīdhara contends that the wealth of Viṣṇu's personality in all its details, being the expression of Mahā-

1. सुपर्णोऽसि गरुत्मंस्त्रिवृत् ते शिरो; गायत्रं चक्षुर्बृहद्रथान्तरे पक्षौ; स्तोम आत्मा; छन्दांसि अङ्गानि; यजूंषि नाम; साम ते तनुर्वामदेव्यं यज्ञायज्ञीयं पुच्छं; धिष्णाः शफाः; सुपर्णोऽसि गरुत्मन् ! दिवं गच्छ, स्वः पत—VS 12.4.

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māyā, is real to the core. The diversity of creation and the worldly life therein are unreal or at best externalization *(vibhūtis)* of the real. They serve as the starting point to reaching the real.[1]

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1. (i) रूपं तवैतत् पुरुषर्षभेज्यं श्रेयोऽर्थिभिर्वैदिकतान्त्रिकेण ।
योगेन ध्यातः सह नस्त्रिलोकान् पश्याम्यमुस्मिन् न ह विश्वमूर्तौ ॥ 8.6.9.
(ii) श्रीधर introduces the above verse with the following comments :—
तन्मूर्तेः सनातनत्वमपरिमेयत्वं चोपपादयति ।
(iii) वंशीधर on 12.11.6 :—
सच्चिदानन्दरूपस्य भगवतः पादयोर्या विभूतिर्भूः, तया च अस्य पादौ कल्पितौ.... एवं सर्वत्र ज्ञेयम् ।

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Chapter IV

THE FIRST GRADE OF REALITY

(BRAHMA)

Brahma per se is the transcendental Reality (*ṛta*) beyond the cause-and-effect complex. Yet it is the primeval presupposition of creation.[1] In the wake of the Bṛhadāraṇyaka Upaniṣad[2], the Bhāgavata looks upon Brahma also in the reverse order as the ultimate residuary[3] of negation[4] of all finites, gross as well as subtle.[5] Neverthless Brahma is not a vacuum. It is realized in the depth of pure mind as the continuum like ether[6], shining, free from all differences.[7]

Ātma-māyā

Ātma-māyā is postulated to explain creation from the sublime calm of Brahma. It may be recalled that non-dual consciousness, the supra-transcendental, the fourth grade of Reality, bifurcates itself, as it were, under the spontaneous urge of divine sport, into Bhagavān (the third grade of Reality) and Yoga-māyā, the power of divine sport—perfect coalescence of Yoga (the power of unity) and Māyā (the power of diversity). Yoga-māyā is the state of supra-logical ever-renewing ecstasy of Bhagavān in being many yet remaining one all the time. The Bengal School of Vaiṣṇavism has accordingly conceived Kṛṣṇa, the Bhagavān of the

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1. न यस्याद्यन्तौ मध्यं च स्वः परो नान्तरं बहिः ।
   विश्वस्यामूनि यद् यस्माद् विश्वं च तदृतं महत् ॥ 8.1.12.
2. अथात आदेशो—नेति नेति । BU 2.3.6.
3. नष्टे लोके द्विपरार्धावसाने महाभूतेष्वादिभूतं गतेषु ।
   व्यक्तेऽव्यक्तं कालवेगेन याते भवानेकः शिष्यते शेषसंज्ञः ॥ 10.3.25.
4. नमामि त्वानन्तशक्तिं परेशं सर्वात्मानं केवलं ज्ञप्तिमात्रम् ।
   विश्वोत्पत्तिस्थानसंरोधहेतुं यत्तद् ब्रह्म ब्रह्मलिङ्गं प्रशान्तम् ॥
   कालो दैवं कर्म जीवः स्वभावो द्रव्यं क्षेत्रं प्राण आत्मा विकारः ।
   तत्संघातो बीजरोहप्रवाहस्त्वन्मायैषा तन्निषेधं प्रपद्ये ॥ 10.63.25-26.
5. यत्रैते सदसद्रूपे प्रतिषिद्धे स्वसंविदा । अविद्ययाऽऽत्मनि कृते इति तद् ब्रह्मदर्शनम् ॥ 1.3.33.
6. त्वं हि ब्रह्म परं ज्योतिर्गूढं ब्रह्मणि वाङ्मये । यं पश्यन्त्यमलात्मान आकाशमिव केवलम् ॥ 10.63.34.
7. ज्योतिः परं यत्र रजस्तमश्च सत्त्वं न यत् ब्रह्म निरस्तभेदम् ॥ 8.7.31cd.

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Bhāgavata, to indulge perpetually in bliss—His Yoga-māyā metamorphosed into the diversity of cowherd girls of Vṛndāvana.

Under the further stress of divine sport, Yoga-māyā gives rise to the dichotomy viz, Yoga and Māyā with Yoga ruling over Māyā. Conditioned by this dichotomy, Yoga-māyā becomes Mahā-māyā, Ramā, Śrī or Viṣṇu-māyā. Mahā-māyā is thus the power of Viṣṇu or Paramātmā, (the second grade of Reality)—the sense of unity reigning over that of diversity.

Under still further stress of divine sport, the dichotomy of Mahā-māyā gives place to equipoise i.e., equal prominence between Yoga and Māyā. Marked by this equipoise, Mahā-māyā develops into Ātma-māyā.

In tune with the Upaniṣadic tradition[1], the Bhāgavata takes Ātma-māyā as the unfailing[2] divine will[3] to be many.[4] To do justice to diversity, Ātma-māyā is the matrix of contradictory powers like Vidyā and Avidyā, that elude analysis. As the dynamism of Brahma, the pure existence, Ātma-māyā spins, out of Brahma, creation in infinitesimal details.[5]

Cit-śakti and Māyā

Under further accentuation of divine sport, equipoise of Ātma-māyā results in ambivalence so that Ātma-māyā becomes Cit-śakti (the power of spirituality) and Māyā (the power of materiality). In other words, the Yoga-aspect of Ātma-māyā is pronounced as Cit-śakti in co-operating with and discarding the Māyā-aspect of Ātma-māyā, thus relegating Māyā to a position subordinate to Cit-śakti.

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1. तदैक्षत बहु स्यां प्रजायेय । Ch. U 6.2.3.
2. सत्यसंकल्प ईश्वरः । 11.1.5b.
3. आत्मनाऽऽत्माश्रयः पूर्वं मायया ससृजे गुणान् । तैरिदं सत्यसंकल्पः सृजस्यत्स्यवसीश्वरः ॥ 10.37.12.

   श्रीधर comments :—

   नहि संकल्पैकसाध्ये बहिःसाधनापेक्षा ।

4. परावरेशो मनसैव विश्वं । सृजत्यवत्यत्ति गुणैरसङ्गः ॥ 1.5.6cd.

   श्रीधर :—मनसैव=संकल्पमात्रेण ।

5. यथाऽऽत्ममायायोगेन नानाशक्त्युपबृंहितम् । विलुम्पन् विसृजन् गृह्णन् बिभ्रदात्मानमात्मना ॥ क्रीडस्यमोघसंकल्प ऊर्णनाभिर्यथोर्णुते । तथा तद्विषयां धेहि मनीषां मयि माधव ॥ 2.9.26-27.

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Māyā

Subordinated to Cit-śakṭi, Māyā develops on the one hand into Avidyā (the power of delusion) and Vidyā (the power of enlightenment); and Prakṛti (primordial matter), Kāla (the power of time), Svabhāva (the power of nature) and Karma (the power of action) on the other.

Avidyā and Vidyā

Māyā as Avidyā conceals the real and makes for the appearance of the unreal.[1] Avidyā clings to the mind[2] and shuts out the true nature of the soul.[3] Non-vision of the true nature of the soul promotes disputes that persist defying negotiation[4] and time.[5]

Under Avidyā *(moha)*[6], the soul takes itself *(mamā'ham-mati, asmitā)* for the non-soul i.e., the body and all related to the body. In other words, the soul forgets itself in favour of counterfeit self consisting of "I" and "mine".[7] Thus one looks out and not within and beyond.[8] As a consequence, one develops a world of preference (*rāga*) in exclusion of others (*dveṣa*).[9] The soul then becomes embroiled in a fictitious self clung to with all intensity (*abhiniveśa*). In this way Avidyā is consolidated into Avidyā, Asmitā, Rāga, Dveṣa and Abhiniveśa.[10]

Avidyā moves in myriad directions.[11] Under the above fivefold trouble *(kleśa)*, the individual soul becomes caught up in false objects[12]

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1. ऋतेऽर्थं यत् प्रतीयेत न प्रतीयेत चात्मनि । तद्विद्यादात्मनो मायां यथाऽऽभासो यथा तमः ॥ 2.9.33.
2. षष्ठस्तु तमसः सर्गो यस्त्वबुद्धिकृतः प्रभो । 3.10.17cd.
3. सेयं भगवतो माया यन्नयेन विरुध्यते । 3.7.9ab.
   यदर्थेन विनामुष्य पुंस आत्मविपर्ययः । 3.7.10ab.
4. आत्मा परिज्ञानमयो विवादो ह्यस्तीति नास्तीति भिदार्थनिष्ठः ।
   व्यर्थोऽपि नैवोपरमेत पुसां मत्तः परावृत्तधियां स्वलोकात् ॥ 11.22.33.
5. इच्छामि कालेन न यस्य विप्लवस्तस्यात्मलोकावरणस्य मोक्षम् ॥ 8.3.25cd, vide also 10.14.44.
6. क्व देहो भौतिकोऽनात्मा क्व चात्मा प्रकृतेः परः । कस्य के पतिपुत्राद्या मोह एव हि कारणम् ॥ 8.16.19.
7. तन्माययार्थमभिपद्य कलेवरेऽस्मिन् कृत्वा ममाहमिति दुर्मतिरुत्पथैः स्वैः । 4.7.44ab.
8. यन्मायया मोहितचेतसस्ते । विदुः स्वसंस्थं न बहिःप्रकाशाः ॥ 9.8.23cd.
9. अहो मायाबलं विष्णो ! स्नेहबद्धमिदं जगत् । 8.16.18cd.
10. ससर्जच्छाययाविद्यां पञ्चपर्वाणमग्रतः 3.20.18ab.
11. बहुरूप इवाभाति मायया बहुरूपया । 2.9.2ab.
12. .....आत्ममायायनं हरेः ।
    आभात्यपार्थं निर्मूलं विश्वमूलं न यद्बहिः ॥ 3.7.16bcd.

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and is subjected to all kinds of action *(karma)*, to suffering *(vipāka)* from happiness and sorrow, the fruits of action, and to obstinate subliminal tendencies *(āśaya)*. Thus the false knowledge of the soul leads to the above vicious circle to perpetuate mundane life *(saṁsāra)*[1]. The shackles of delusion[2] are torn at the dawning of the knowledge of Reality when Vidyā, inherent in the mind like Avidyā, is charged with the radiation of Cit-śakti and thus dispels Avidyā[3].

Prakṛti

Per se Prakṛti, the primordial matter, is undifferentiated *(a-viśeṣa)*. But as the material cause of creation it is the substratum of all differentiations. Constituted of three Guṇas it is other than Brahma; as the ultimate source of all evolutes—Mahat and so on, it is non-evolute. Evolving into the cause-and-effect series, Prakṛti is other than Kāla, Svabhāva and Karma, the three accessories of Prakṛti, all of which cooperate with Prakṛti as the efficient causes of creation. Both the individual soul and Prakṛti are eternal; but while the individual soul is immutable, Prakṛiti is liable to perennial transformation, homogeneous or heterogeneous.[4] The Bhāgavata calls it 'Guṇamayī Ātma-māyā,[5] in that it is of three Guṇas considered as Śaktis (powers)[6] and is an offshoot of Ātma- māyā through Māyā.

Kāla, Svabhāva and Karma

Kāla, a power, disturbs the equilibrium of three Guṇas that Prakṛti is. The Guṇas proceed to create. Due to prevalence of Rajaḥ the bodies of individual soul, and of Sattva divine bodies, are formed. On the prevalence of Tamaḥ, Reality retires to solitude[7]. In the onward movement of the Guṇas towards transformation, Svabhāva operates while

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1. यत्रोपयातमुपसर्पति देवमाया
   मिथ्यामतिर्यदनु संसृतिचक्रमेतत् ॥ 3.31.20cd.
2. ·····कामकर्मेन्द्रियाशयः
   मोहपाशः·····। 9.8.27bc.
3. यत्रेमे सदसद्रूपे प्रतिषिद्धे स्वसंविदा
   अविद्ययाऽऽत्मनि कृते इति तद् ब्रह्मदर्शनम् ॥ 1.3.33.
4. यत् तत् त्रिगुणमव्यक्तं नित्यं सदसदात्मकम् ।
   प्रधानं प्रकृतिं प्राहुरविशेषं विशेषवत् ॥ 3.6.10; vide also श्रीधर thereon.
5. अकार्षीद् भगवान् विश्वं गुणमय्याऽऽत्ममायया । 3.7.4ab.
6. निरोधोऽस्यानुशयनमात्मनः सह शक्तिभिः । 2.10.6ab.
7. यदा सिसृक्षुः पुर आत्मनः परो रजः सृजत्येष पृथक् स्वमायया ।
   सत्त्वं विचित्रासु रिरंसुरीश्वरः शयिष्यमाणस्तम ईरयत्यसौ ॥ 7.1.10.

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the process comes to a halt in the origination of categories, due to the operation of Karma.

Personal God

As already noticed, under the spur of divine sport Ātma-māyā, the power of Brahma, manifests itself into Cit-śakti and Māyā. Marked by Cit-śakti and Māyā together with its six derivatives (viz, Avidyā, Vidyā, Prakṛti, Kāla, Svabhāva and Karma), Brahma becomes concerned with creation and is then called Personal God or Puruṣa.[1] At Prākṛtika-pralaya, the grand cosmic deluge, all the derivatives of Māyā merge into Māyā and that into God. The individual souls thus being divested of material vesture follow the suit.[2] With the merger of Māyā and the individual souls into Him, God retires to supreme isolation[3]—the state of pure existence[4] and infinite bliss[5]. Beyond the pale of all-embracing darkness (*tamaḥ*), God alone then shines in His pristine glory.[6] In terms of the Bhāgavata, God is then reposed upon the water of cosmic deluge with His power of Māyā lulled into inactivity and His power of Cit-śakti, His undying light[7], His integral vision (*a-khaṇḍita-sva-dṛṣṭi*)[8] revealing God alone, in exclusion of all ripples of diversity.[9]

God's sovereign will, as an expression of Cit-śakti, spurs Time, dormant in God, into activity and the whole process of creation starts

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1. आद्योऽवतारः पुरुषः परस्य । 2.6.41a.
2. स वै किलायं पुरुषः पुरातनो य एक आसीदविशेष आत्मनि ।
अग्रे गुणेभ्यो जगदात्मनीश्वरे । निमीलितात्मन् निशि सुप्तशक्तिषु ॥ 1.10.21.
3. परावराणां परम आस्ते कैवल्यसंज्ञितः । केवलानुभवानन्दसन्दोहो निरुपाधिकः ॥
11.9.18.
4. रूपं यत्तत् प्राहुरव्यक्तमाद्यं ब्रह्म ज्योतिर्निर्गुणं निर्विकारम् ।
सत्तामात्रं निर्विशेषं निरीहं स त्वं साक्षात् विष्णुरध्यात्मदीपः ॥ 10.3.24.
5. न्यस्येदमात्मनि जगत् विलयाम्बुमध्ये शेषे त्मना निजसुखानुभवो निरीहः ।
योगेन मीलितदृगात्मनि पीतनिद्रस्तुर्ये स्थितो न तु तमो न गुणांश्चयुङ्क्षे ॥ 7.9.32.
6. (i) वेदाहमेतं पुरुषं महान्तम् आदित्यवर्णं तमसः परस्तात् । VS 31.18.
(ii) तमस्तदासीद् गहनं गभीरं यस्तस्य पारेऽभिविराजते विभुः ॥ 8.3.5cd.
7. सुप्तशक्तिरसुप्तदृक् । 3.5.24d.
8. त्वं नित्यमुक्तपरिशुद्धविबुद्ध आत्मा कूटस्थ आदिपुरुषो भगवांस्त्र्यधीशः ।
यद्बुद्ध्यवस्थितिमखण्डितया स्वदृष्ट्या द्रष्टा स्थितावधिमखो व्यतिरिक्त आससे ॥
4.9.15.
9. आत्मानन्दानुभूत्यैव न्यस्तशक्त्यूर्मये नमः । 6.16.20ab.

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afresh.[1] Thus the first grade of Reality is both transcendent as Brahma and immanent as God.

The Bhāgavata looks upon the immanent (i.e., God) as the first Incarnation (Avatāra). As an Incarnation, God becomes endowed with forms—one spiritual brought about by pure matter[2] and the other material created by Prakṛti.[3] His spiritual forms are infinite.[4] By sweet will,[5] He assumes innumerable limbs.[6] Against spiritual forms, hangs like cloth on threads His gross form spread out as the universe.[7] Thus God appears as the universe; yet He is beyond it. The Bhāgavata has appropriated the Cosmic Man of the Ṛg-veda[8] to formulate its first grade of Reality—with the universe as God and without the universe as Brahma.

God's superintendence

Cit-śakti of God co-operates with His Māyā in relation to the cosmos—its origination, sustenance and dissolution.[9] Under the impetus of divine sport, such co-operation is reflected in God's superintendence (*ud-īkṣā*[10], *adhiṣṭhāna*), a form of His Cit-śakti, operating upon the derivatives of Māyā (viz, Kāla, Svabhāva and Karma) to galvanize Prakṛti into the creation of categories from Mahat to the five gross elements.[11] His

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1. तस्मै नमो भगवते य इदं स्वेन रोचिषा। आत्मस्थं व्यञ्जयामास स धर्मं पातुमर्हति॥ 3.12.32.
2. तद् वै भगवतो रूपं विशुद्धं सत्त्वमूर्जितम्॥ 1.3.3cd.
3. विशेषस्तस्य देहोऽयं स्थविष्ठश्च स्थवीयसाम्। यत्रेदं व्यज्यते विश्वं भूतं भव्यं भवच्च सत्॥
   आण्डकोषे शरीरेऽस्मिन् सप्तावरणसंयुते। वैराजं पुरुषो योऽसौ भगवान् धारणाश्रयः॥ 2.1.24-25.
4. सहस्रशिरसः पुंसः ·····। 9.14.2a.
5. तैस्तैः स्वेच्छाधृतै रूपैः काले काले स्वयं विभो। कर्म दुर्विषहं यन्नो भगवांस्तत् करोति हि॥ 8.5.46.
6. (i) पश्यन्त्यदो रूपमदभ्रचक्षुषा सहस्रपादोरुभुजाननाद्भुतम्।
   सहस्रमूर्धश्रवणाक्षनासिकं सहस्रमौल्यम्बरकुण्डलोल्लसत्॥ 1.3.4.
   (ii) सत्त्वं न चेद् धातरिदं निजं भवेद् विज्ञानमज्ञानभिदापमार्जनम्।
   गुणप्रकाशैरनुमीयते भवान् प्रकाशते यस्य च येन वा गुणः॥ 10.2.35.
7. नैतच्चित्रं भगवति ह्यनन्ते जगदीश्वरे। ओतप्रोतमिदं यस्मिंस्तन्तुष्वङ्ग यथा पटः॥ 10.15.35.
8. सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्। RV 10.90.1ab.
9. (i) स विश्वकायः पुरुहूत ईशः सत्यः स्वयंज्योतिरजः पुराणः।
   धत्तेऽस्य जन्माद्यजयाऽऽत्मशक्त्या तां विद्ययोदस्य निरीह आस्ते॥ 8.1.13.
   (ii) य एक ईशो जगदात्मलीलया। सृजत्यवत्यत्ति न तत्र सज्जते॥ 1.10.24cd.
   (iii) मायां व्युदस्य चिच्छक्त्या कैवल्ये स्थित आत्मनि॥ 1.7.23cd.
10. विहर उदीक्षया। 10.87.29b.
11. सोऽप्यंशगुणकालात्मा भगवद्दृष्टिगोचरः। आत्मानं व्यकरोदात्मा विश्वस्यास्य सिसृक्षया॥ 3.5.28.

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vigilance keeps on to enable the above to consolidate themselves into a mass—macrososm (*samaṣṭi laka-padma, brahmāṇḍa* or *virāṭ*). Out of this mass emerges, with the help of God's superintendence, the fourteen worlds and the four types of individual bodies—microcosm *(vyaṣṭi)* climaxing in man. Embodiment enables the individual souls to partake of pleasure and pain as per their deeds or misdeeds, all under God's relentless supervision.[1] At long last under the spur of divine sport God withdraws His supervision and as a result the world-drama immediately draws to its close.[2] Thus Cit-śakti per se reveals God alone; while ruffled as His superintendence it reveals the cosmos as well.[3]

God's penetration

Origination of anything under the process of creation is immediately followed by God's penetration into it.[4] Like wind God pervades all; yet like ether He remains uninvolved. Like smell God is not tangible; like earth in all earthen wares the essence of all; as in dream wondering in the phantasy of creation at His sweet will;[5] like fire in the faggots appearing

1. हंसाय दह्रनिलयाय निरीक्षकाय कृष्णाय मृष्टयशसे निरुपक्रमाय ।
सत्संग्रहाय भवपान्थनिजाश्रमाप्तवन्ते परीष्टगतये हरये नमस्ते ॥ 6.9.45.
2. सर्गः प्रवर्तते तावत् पौर्वापर्येण नित्यशः । महान् गुणविसर्गार्थैः स्थित्यन्तो यावदीक्षणम् ॥
11.24.20.
3. यः स्वात्मनीदं निजमाययार्पितं क्वचिद् विभातं क्व च तत् तिरोहितम् ।
अविद्धदृक् साक्ष्युभयं निरीक्षते स आत्ममूलोऽवतु मां परात् परः ॥ 8.3.4.
4. (i) तत् सृष्ट्वा तदेवानुप्राविशत् । TU 2.6.
(ii) सृष्टं स्वशक्त्येदमनुप्रविष्टः । 4. 24.61a.
5. (i) यथानिलः स्थावरजङ्गमानामात्मस्वरूपेण निविष्ट ईशेत् ।
एवं परो भगवान् वासुदेवः क्षेत्रज्ञ आत्मेदमनुप्रविष्टः ॥
5.11.14; vide also 1.17.34.
(ii) त्वामात्मनीश ! भुवि गन्धमिवादिसूक्ष्मं भूतेन्द्रियाशयमये विततं ददर्श ॥
7.9.35cd.
(iii) आत्मसृष्टमिदं विश्वमन्वाविश्य स्वशक्तिभिः ।
ईयते बहुधा ब्रह्मन् ! श्रुतप्रत्यक्षगोचरम् ॥
यथा हि भूतेषु चराचरेषु महान्तादयो योनिषु भान्ति नाना ।
एवं भवान् केवल आत्मयोनिष्वात्माऽऽत्मतन्त्रो बहुधा विभाति ॥ 10.48.19-20.
(iv) नाद्य नो दर्शनं प्राप्तः परं परमपूरुषः । यर्हीदं शक्तिभिः सृष्ट्वा प्रविष्टो ह्यात्मसत्तया ॥
यथा शयानः पुरुषो मनसैवात्ममायया । सृष्ट्वा लोकं परं स्वाप्नमनुविश्यावभासते ॥
10.86.44-45.
(v) यन्न स्पृशन्ति न विदुर्मनोबुद्धीन्द्रियासवः ।
अन्तर्बहिश्च विततं व्योमवत्तं नतोऽस्म्यहम् ॥ 6.16.23.

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as many in the infinitesimal details of creation.[1] Indeed God's penetration need not be taken as physical. Perpetually settled on His native splendour, God's penetration is saturation of everything by the radiation of His Cit-śakti.[2]

Penetrating creation, God is called 'Puruṣa'[3], whether such penetration appears at the causal level of Prakṛti or at the subtle level of the categories or at the gross level from the cosmic mass to the stump.

The Nārada-Pañcarātra,[4] however, conceives three forms of Puruṣa, all having the appellation of 'Puruṣa', corresponding to the three levels of creation—causal, subtle and gross. Viśvanātha Cakravartī,[5] in terms of the doctrine of fourfold manifestation (*catur-vyūha-vāda*), considers them as the parts of Saṁkarṣaṇa, Pradyumna and Aniruddha, lying in the ocean of causality (*kāraṇā'rṇava*), the ocean of the cosmic egg (*garbhoda*) and the ocean of the gross (*kṣīroda*) respectively.

The Bhāgavata takes the concept of water or ocean as symbolical (Māyā),[6] to stand for the anticipation[7] of solidification during the process of creation. Before Prakṛti was activised, such water was cosmic gloom

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1. (i) यथा ह्यवहितो वह्निर्दारुष्वेकः स्वयोनिषु ।
नानेव भाति विश्वात्मा भूतेषु च तथा पुमान् ॥ 1.2.32.
(ii) सृष्ट्वानुविश्य पुरुषस्तदसद्गुणेषु नानेव दारुषु विभावसुवद् विभासि ॥ 4.9.7cd.
2. तथा विलसितेष्वेषु गुणेषु गुणवानिव । अन्तःप्रविष्ट आभाति विज्ञानेन विजृम्भितः ॥
1.2.31; vide also 7.12.15; 10.3. 14.
3. (i) जन्म महतः पुरुषाधिष्ठितादभूत् ॥ 2.5.22cd.
(ii) भूतैर्यदा पञ्चभिरात्मसृष्टैः पुरं विराजं विरचय्य तस्मिन् ।
स्वांशेन विष्टः पुरुषाभिधानमवाप नारायण आदिदेवः ॥ 11.4.3.
(iii) सृष्टं स्वशक्त्येदमनुप्रविष्टश्चतुर्विधं पुरमात्मांशकेन ।
अथो विदुस्तं पुरुषं सन्तमन्तः .... ॥ 4.24.64abc.
4. विष्णोस्तु त्रीणि रूपाणि पुरुषाख्यान्यथो विदुः । प्रथमं महतः स्रष्टृ द्वितीयं त्वण्डसंस्थितम् ।
तृतीयं सर्वभूतस्थमेतद् ज्ञात्वा विमुच्यते ॥ —
नारदपञ्चरात्र quoted by श्रीधर on 3.5.27.
5. स महाविष्णुः प्रकृतीक्षणकर्ता संकर्षणांशः....कारणार्णवशायी प्रथमः पुरुषः ।....पद्मनाभः प्रद्युम्नांशो गर्भोदशायी द्वितीयो ज्ञेयः । .. क्षीरोदशायी अनिरुद्धांशस्तृतीयः पुरुषो ज्ञेयः... इति पुरुषत्रयम् । अत्र प्रथमः प्रकृतेरन्तर्यामी; द्वितीयः समष्टिविराजः; तृतीयो व्यष्टीनामिति ।
विश्वनाथ चक्रवर्त्ती on 1.3.2.
6. नारायणोऽङ्गं नरभूजलायनात्तच्चापि सत्यं न; तवैव माया ॥ 10.14.14cd.
7. सायण on RV 10.129.4 :—सलिलम्=कारणेन संगतमविभागापन्नम् ।

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(*tamaḥ*)[1]; the ocean of the cosmic egg was the fluid state of the cosmic mass or egg while the ocean of the gross was its fluid state, including human form at the point of mind[2].

God's infinitude

The Ṛg-veda[3] is vitally concerned with the propagation of the powers of Viṣṇu. The Bhāgavata takes due congnizance of this and conceives that due to interaction of Cit-śakti and Māyā, God is infinite (*ananta*)[4]. His infinite powers meet varying contentions on God's nature.[5] His infinitude explains God's innumerable great virtues,[6] exhibited in divine births, deeds and names,[7] which refer to His majesty (*mahimā*)[8]. Innumerable worlds appearing as mere points in God also demonstrate His infinitude. While God's majesty is an expression of His Cit-śakti, accommodation of innumerable worlds as mere points refers to His Māyā.

God's protection

At grand cosmic deluge (Prākṛtika-pralaya) God, as already noticed,

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1. तमस्तदाऽऽसीद् गहनं गभीरम् । RV 10.129.3.
2. .....अन्तः
   शेते समुद्र उपलम्भनमात्र आत्मा । 10.60.35ab.
3. विष्णोर्नु कं वीर्याणि प्रवोचम् । RV 1.154.1a.
4. (i) नाभिह्रदादिह सतोऽम्भसि यस्य पुंसो विज्ञानशक्तिरहमासमनन्तशक्तेः । 3.9.24ab.
   (ii) अनन्ताव्यक्तरूपेण येनेदमखिलं ततम् । चिदचिच्छक्तियुक्ताय तस्मै भगवते नमः ॥ 7.3.34.
5. यच्छक्तयो वदतां वादिनां वै विवादसंवादभुवो भवन्ति ।
   कुर्वन्ति चैषां मुहुरात्ममोहं तस्मै नमोऽनन्तगुणाय भूम्ने ॥
   अस्तीति नास्तीति च वस्तुनिष्ठयोरेकस्थयोर्भिन्नविरुद्धधर्मयोः ।
   अवेक्षितं किञ्चन सांख्ययोगयोः समं परं ह्यनुकूलं बृहत् तत् ॥ 6.4.31-32.
6. (i) यो वा अनन्तस्य गुणाननन्ताननुक्रमिष्यन् स तु बालबुद्धिः ।
   रजांसि भूमेर्गणयेत् कथंचित् कालेन नैवाखिलशक्तिधाम्नः ॥
   11.4.2; vide also 8.17.27; 10.17.25: 10.63.25; 10.88.40: 12.12.65.
   (ii) योऽनन्तशक्तिर्भगवाननन्तो महद्गुणत्वाद् यमनन्तमाहुः ।
   1.18.19cd; vide also 2.7.41; 5.17.17; 6.9.36; 10.50.29.
7. जन्मकर्माभिधानानि सन्ति मेऽङ्ग ! सहस्रशः । न शक्यन्तेऽनुसंख्यातुमनन्तत्वान्मयापि हि ॥ 10.51.37.
8. पारं महिम्न उरु विक्रमतो गृणानो यः पार्थिवानि विममे स रजांसि मर्त्यः ।
   किं जायमान उत जात उपैति मर्त्यः ? इत्याह मन्त्रदृगृषिः पुरुषस्य यस्य ॥ 8.23.29; vide RV 1.154.1.

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falls back upon His bare existence potent with fresh spurt of creation.[1] The Bhāgavata conceives God to rest then on the leaf of a banyan sapling.[2] After long years (*kalpa*), the dormant state of Prakṛti is activised into creation. The banyan sapling sends down its roots below. In course of creation a speck of materiality (*padma*) makes its appearance in the depth of infinity, which gradually develops into the grossest of the gross.[3]

At every stage of creation, appropriate cosmic rulers are born in hierarchical order[4]. They are then assigned different directions for protection[5]. They discharge their respective duties. As they do not see God, they feed themselves on the vanity that they are real masters[6]. The fact is that God is the supreme master who impels them[7]. The Invisible supports the visible.

As in Nature so also in individual bodies God provides the life-force (Sūtrātmā)—the power behind the organs, the fivefold object of knowledge and the impressions (*āśaya*) arising out of such knowledge.[8] Indeed God is the strength of the organs, the mind and the body[9]. God's

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1. क्षित्यादिभिरेष किलावृतः सप्तभिर्दशगुणोत्तरैराण्डकोशः ।
   यत्र पतत्यणुकल्पः सहाण्डकोटिभिस्तदनन्तः ॥
   6.16.37; vide also 3.11.40-41 and 6.16.48.
2. (i) विश्वं युगान्ते वटपत्र एकः शेते स्म मायाशिशुरङ्घ्रिपानः ॥ 3.33.4cd.
   (ii) न्यग्रोधपोतं ददृशे फलपल्लवशोभितम् ॥
   प्रागुत्तरस्यां शाखायां तस्यापि ददृशे शिशुम् । शयानं पत्रपुटके प्रसन्तं प्रभया तमः ॥
   12.9.20cd, 21.
3. कल्पान्त एतदखिलं जठरेण गृह्णन् शेते पुमान् स्वदृगनन्तसखस्तदङ्के ।
   यन्नाभिसिन्धुरुहकाञ्चनलोकपद्मगर्भे द्युमान् भगवते प्रणतोऽस्मि तस्मै ॥ 4.9.14.
4. न त्वां वयं जडधियो नु विदाम भूमन् । कूटस्थमादिपुरुषं जगतामधीशम् ।
   यत् सत्त्वतः सुरगणा रजसः प्रजेशा मन्योश्च भूतपतयः स भवान् गुणेशः ॥ 9.10.14.
5. यं लोकपालाः किल मत्सरज्वरा हित्वा यतन्तोऽपि पृथक् समेत्य च ।
   पातुं न शेकुर्द्विपदश्चतुष्पदः सरीसृपं स्थाणु यदत्र दृश्यते ॥
   5.18.27; vide also 6.9.25.
6. य एक ईशो निजमायया नः ससर्ज येनानुसृजाम विश्वम् ।
   वयं न यस्यापि पुरः समीहतः पश्याम लिङ्गं पृथगीशमानिनः ॥
   6.9.25; vide also 5.18.26.
7. श्रियः पतिर्यज्ञपतिः प्रजापतिर्धियां पतिर्लोकपतिर्धरापतिः ।
   पतिर्गतिश्चान्धकवृष्णिसात्वतां प्रसीदतां मे भगवान् सतां पतिः ॥
   2.4.20; vide also 8.17.7 and 9.8.7.
8. त्वमीशिषे जगतस्तस्थुषश्च प्राणेन मुख्येन पतिः प्रजानाम् ।
   चित्तस्य चित्तेर्मन इन्द्रियाणां पतिर्महान् भूतगुणाशयेशः ॥ 7.3.29.
9. जाने त्वां सर्वभूतानां प्राण ओजः सहो बलम् ।
   विष्णुं पुराणपुरुषं प्रभविष्णुमधीश्वरम् ॥ 10.56.26.

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protective power that knows no hindrance[1] is extended as the vital force to all including the exalted cosmic officers who also belong to the category of individual souls.[2]

God's presence in mind

Although present everywhere, God abides specially in the mind.[3] Like the sun reflecting upon transparent objects including the eyes, God reflects upon all the minds and yet appears to be exclusive to each mind.[4] Like the sun, God, the unveiled, reveals all.[5] Of all the minds, God prefers the human mind.[6] Present in the mind, He witnesses everything,[7] every desire[8] in all its delicate details.[9] With unclouded vision God sees through and beyond all efforts of man.[10]

Preference for the human mind does not render God partial. False identity between the self and the not-self is the root of partiality. Being one with every-body, settled on His native glory[11] and self-satiety[12], God

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1. न तस्य कश्चित्तपसा विद्यया वा । न वीर्ययोगेन मनीषया वा ।
   नैवार्थधर्मैः परतः स्वतो वा कृतं विहन्तुं तनुभृद् विभूयात् ॥ 5.1.12.
2. यद् वाचि तन्त्यां गुणकर्मदामभिः सुदुस्तरैर्वत्स ! वयं सुयोजिताः ।
   सर्वे वहामो बलिमीश्वराय प्रोता नसीव द्विपदे चतुष्पदः ॥ 5.1.14; vide also 6.3.12d.
3. यः क्षेत्रवित्तपतया हृदि विष्वगावि:
   प्रत्यक् चकास्ति भगवांस्तमवेहि सोऽस्मि ॥ 4.22.37cd.
4. तमिममहमजं शरीरभाजां हृदि हृदि धिष्ठितमात्मकल्पितानाम् ।
   प्रतिदृशमिव नैकधार्कमेकं समधिगतोऽस्मि विधूतभेदमोहः ॥ 1.9.42.
5. यथैव सूर्यः पिहितश्छायया स्वया छायां च रूपाणि च सञ्चकास्ति ।
   एवं गुणेनापिहितो गुणांस्त्वमात्मप्रदीपो गुणिनश्च भूमन् ॥ 10.63.39.
6. पुरुषत्वे च मां धीराः सांख्ययोगबिशारदाः । आविस्तरां प्रपश्यन्ति सर्वशक्त्युपबृंहितम् ॥
   एकद्वित्रिचतुष्पादो बहुपादस्तथापदः । बह्व्यः सन्ति पुरः सृष्टास्तासां मे पौरुषी प्रिया ॥
   11.7.21-22.
7. सर्वं त्वं वेत्सि सर्वदृक् । 10.14.39b.
8. भगवन् ! सर्वभूतानामप्यक्षोऽवस्थितो गुहाम् । वेद ह्यप्रतिरुद्धेन विज्ञानेन चिकीर्षितम् ॥
   2.9.24.
9. समागतास्ते बहिरन्तरात्मन् ! किं वान्यविज्ञाप्यमशेषसाक्षिणः ॥ 8.6.14cd.
10. योऽन्तर्बहिश्चेतस एतदीहितं क्षेत्रज्ञ ! ईक्षत्यमलेन चक्षुषा ॥ 10.38.18cd.
11. वैषम्यमिह भूतानां ममाहमिति पार्थिव । तथा न यस्य कैवल्यादभिमानोऽखिलात्मनः ॥
    7.1.23 cd, 24ab.
12. अलं ते निरपेक्षाय पूर्णकाम ! नमोऽस्तु ते । महाविभूतिपतये नमः सकलसिद्धये ॥
    6. 19.4.

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is impartial. Yet like the all-yielding tree *(kalpa-vṛkṣa)*, He responds to service to Him[1]. So the clever (Āruṇis) worship Him in the depth of their hearts[2].

God's grace

Grace of God pertains to His lordship.[3] He showers pity even upon the wicked.[4] His wrath and punishment meted out to uphold *dharma* are in fact expressions of grace.[5] Like animals tied to the post,[6] every-body is strung to Him. God provides the guidelines but leaves man to freedom of action.[7] Thus man is the architect of his own destiny deserving favour or frown from God.

Action by man out of his free will determines his pleasure and pain, bondage and liberation, birth and death.[8] Time disturbs the equilibrium of Prakṛti.[9] With the predominance of Sattva gods, with that of Rajaḥ demons and with that of Tamaḥ the evils of darkness make their rise.[10] This is so because the three Guṇas do not gain equal prominence at a time.[11] Yet Action and Time being potencies of God do not offend His sovereignty.[12]

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1. सर्वात्मनः समदृशो विषमः स्वभावो भक्तप्रियो यदसि कल्पतरुस्वभावः ॥ 8.23.8cd; vide also 10.38.22.
2. उदरमुपासते य ऋषिवर्त्मसु कूर्पदृशः परिसरपद्धतिं हृदयमारुणयो दहरम् । 10.87.18ab.
3. यथा त्वं कृपया भूत्या तेजसा महिनौजसा जुष्ट ईश ! गुणैः सर्वैस्ततोऽसि भगवान् प्रभुः ॥ 6.19.5,
4. यं योगिनो योगसमाधिना रहो ध्यायन्ति लिङ्गादसतो मुमुक्षया ।
   तस्यैष दैत्यऋषभः पदाहतो मुखं प्रपश्यंस्तनुमुत्ससर्ज ह ॥ 3.19.28.
5. अनुग्रहोऽयं भवतः कृतो हि नो दण्डोऽसतां ते खलु कल्मषापहः ।
   .....क्रोधोऽपि तेऽनुग्रह एव सम्मतः ॥ 10.16.34 abd.
6. नस्योतवद् यस्य वशे च लोकः ॥ 6.3.12d.
7. लोकः स्वयं श्रेयसि नष्टदृष्टिर्योऽर्थान् समीहेत निकामकामः ।
   अन्योन्यवैरः सुखलेशहेतोरनन्तदुःखं न च वेद मूढः ॥ 5.5.16.
8. तथापि तच्छक्तिविसर्ग एषां सुखाय दुःखाय हिताहिताय ।
   बन्धाय मोक्षाय च मृत्युजन्मनोः शरीरिणां संसृतयेऽवकल्पते ॥ 6.17.23.
9. कालः कलयतामीशः । 10.56.27c.
10. जयकाले तु सत्त्वस्य देवर्षीन् रजसोऽसुरान् । तमसो यक्षरक्षांसि तत्कालानुगुणोऽभजत् ॥ 7.1.8.
11. सत्त्वं रजस्तम इति प्रकृतेर्नात्मनो गुणाः । न तेषां युगपद् राजन्! ह्रास उल्लास एव वा ॥ 7.1.7.
12. According to the भागवत, काल, कर्म etc. are all derivatives of माया-शक्ति.

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God's enjoyment

Under God's control, the individual souls pursue their mundane career[1] in which God also participates. With absolute disinterestedness, God touches all objects at once while others from Brahmā etc. take to them in succession.[2] Dormant in mind, He looks on[3] while the individual souls are embroiled in the operation of inner mechanism.[4] Thus God enjoys by making others enjoy.[5]

Worship of God

The soul is the dearest because all benefits end in the soul.[6] Everything is dear to the extent it is related to the soul.[7] God has no friend or foe.[8] Yet He is the dearest[9] to all because He is the soul of all souls[10]—the core of individual existence like water for fish.[11]

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1. कर्माणि कर्मभिः कुर्वन् सनिमित्तानि देहभृत् । तत्तत् कर्मफलं गृह्णन् भ्रमतोह सुखेतरम् ॥ 11.3.6.
2. यथा गुणांस्तु प्रकृतेर्युगपत् क्रमशोऽपि वा । विभर्त्ति भूरिशस्त्वेकः कुर्वन् कर्माणि जन्मभिः ॥ 2.4.9.
3. तत्तस्थुषश्च जगतश्च भवानधीशो यन्मायययोत्थगुणविक्रिययोपनीतान् ।
   अर्थाञ्जुषन्नपि हृषीकपते ! न लिप्तो येऽन्ये स्वतः परिहृतादपि बिभ्यति स्म ॥ 11.6.17.
4. भूतैर्महद्भिर्य इमाः पुरो विभुर्निर्माय शेते यदमूषु पूरुषः ।
   भुङ्क्ते गुणान् षोडश षोडशात्मकः सोऽलंकृषीष्ट भगवान् वचांसि मे ॥ 2.4.23; vide also 1.2.33.
5. भावयत्येष सत्त्वेन लोकान् वै लोकभावनः । 1.2.34ab.
6. श्रेयसामपि सर्वेषामात्मा ह्यवधिरर्थतः । सर्वेषामपि भूतानां हरिरात्माऽऽत्मदः प्रियः ॥ 4.31.13.
7. (i) सर्वेषामपि भूतानां नृप ! स्वात्मैव वल्लभः । इतरेऽपत्यवित्ताद्यास्तद्वल्लभतयैव हि ॥
   तस्मात् प्रियतमः स्वात्मा सर्वेषामपि देहिनाम् । तदर्थमेव सकलं जगदेतच्चराचरम् ॥ 10.14.50,54.
   (ii) न वा अरे पत्युः कामाय पतिः प्रियो भवति; आत्मनस्तु कामाय पतिः प्रियो भवति । BU 4.5.6.
8. (i) न यस्य लोके स्वजनः परो वा । 3.14 25a.
   (ii) न तस्य कश्चिद् दयितः प्रतीपो न ज्ञातिबन्धुर्न परो न च स्वः ।
   समस्य सर्वत्र निरञ्जनस्य सुखे न रागः कुत एव रोषः ॥ 6.17.22.
9. स वै प्रियतमश्चात्मा यतो न भयमण्वपि । इति वेद स वै विद्वान् यो विद्वान् स गुरुर्हरिः ॥ 4.29.51.
10. न ह्यस्यास्ति प्रियः कश्चिन्नाप्रियः स्वः परोऽपि वा ।
    आत्मत्वात् सर्वभूतानां सर्वभूतप्रियो हरिः ॥ 6.17.33.
11. हरिर्हि साक्षाद् भगवान् शरीरिणामात्मा झषाणामिव तोयमीप्सितम् । 5.18.13ab.

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Urge for self-satisfaction is innate in every being. God being the soul of all souls—the supreme Soul—to satisfy Him is vital for life. Every effort addressed to God's satisfaction is His worship.[1] God being self-satisfied, worship of God reverts to the worshipper to add to his excellence.[2] Thus worship is self-purification to render the clod of man into pure gold—to elevate the worshipper from empirical trifles to the sphere of perfect knowledge and bliss.

Man is free to act. If he applies to worship of God, he earns divine grace. Grace is spontaneous and for all. Yet one has to have the aptitude to receive it. Worship is the cultivation of aptitude.[3] Grace is is the expression of Cit-śakti.[4]

Like God of Patañjali, God of the Bhāgavata is the First teacher[5] and the universal teacher[6]. As the wielder of Cit-śakti, He never misleads[7] but ensures liberation.[8] Thus the real friend, the dear soul, the goal and the Lord[9], God should be approached for instruction[10].

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1. यं वै न गोभिर्मनसासुभिर्वा हृदा गिरा वासुभृतो विचक्षते ।
आत्मानमन्तर्हृदि सन्तमात्मनां चक्षुर्यथैवाकृतयस्ततः परम् ॥ 5.3.16.
2. नैवात्मनः प्रभुरयं निजलाभपूर्णो मानं जनादविदुषः करुणो वृणीते ।
यद्यज्जनो भगवते विदधीत मानं तच्चात्मने प्रतिमुखस्य यथा मुखश्रीः । 7.9.11.
3. (i) सर्वात्मनः समदृशो विषमः स्वभावो भक्तप्रियो यदसि कल्पतरुस्वभावः ॥ 8.23.8cd.
(ii) न तस्य कश्चिद् दयितः सुहृत्तमो न चाप्रियो द्वेष्य उपेक्ष्य एव वा ।
तथापि भक्तान् भजते यथा तथा सुरद्रुमो यद्वदुपाश्रितोऽर्थदः ॥ 10.38.22.
(iii) संसेवया सुरतरोरिव ते प्रसादः सेवानुरूपमुदयो न परावरत्वम् ॥ 7.9.27cd.
4. परोरजः सवितुर्जातवेदो देवस्य भर्गो मनसेदं जजान ।
सुरेतसादः पुनराविश्य चष्टे हंसं गृधानं नृषदिङ्गिरामिमः ॥ 5.7.14.
5. (i) .....भगवतः परमगुरोः..... । 6.9.43.
(ii) हंसाय दहनिलयाय निरीक्षकाय कृष्णाय मृष्टयशसे निरुपक्रमाय ।
सत्संग्रहाय भवपान्थनिजाश्रमाप्तावन्ते परीष्टगतये हरये नमस्ते ॥ 6.9.45.
6. आश्वास्य भगवानित्थं चित्रकेतुं जगद्गुरुः । पश्यतस्तस्य विश्वात्मा ततश्चान्तर्दधे हरिः ॥
6.16.65.
7. जनो जनस्यादिशतेऽसतीं मतिं यथा प्रपद्येत दुरत्ययं तमः ।
त्वं त्वव्ययं ज्ञानममोघमञ्जसा प्रपद्यते येन जनो निजं पदम् ॥ 8.24.51.
8. अनाद्यविद्योपहतात्मसंविदस्तन्मूलसंसारपरिश्रमातुराः ।
यदृच्छयैहोपसृता यमाप्नुयुर्विमुक्तिदो नः परमो गुरुर्भवान् । 8.24.46.
9. त्वं सर्वलोकस्य सुहृत् प्रियेश्वरो ह्यात्मा गुरुर्ज्ञानमभीष्टसिद्धिः ।
तथापि लोको न भवन्तमन्धधीर्जानाति सन्तं हृदि बद्धकामः ॥
8.24.52; vide also 10.27.13.
10. अचक्षुरन्धस्य यथाग्रणीः कृतस्तथा जनस्याविदुषोऽबुधो गुरुः ।
त्वमर्कदृक् सर्वदृशां समीक्षणो वृतो गुरुर्न स्वगतिं बुभुत्सताम् ॥ 8.24.50.

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Approach to God is His worship. To please Him is to please all gods but to please a particular god is to please that god alone. This is so because God is all-god while a god is only a fringe of God[1].

Worship wins God's favour. The Impartial condescends, like the all-yielding tree[2], to appeal. All belong to Him, yet God favours or disfavours[3]. Self-surrender wins God as a bargain[4]. He is revealed to the worshipper in the form of his choice[5]. His grace shines upon the sinking soul.[6] All that one needs is concentration on Him irrespective of how it is effected.[7].

Anchored in God, man is divested of all pollution of intellect; and the stronghold of all his prejudices (*hṛdaya-granthi*) is demolished.[8] Like silver passed through fire, the mind regains transparency[9] so that the soul with all splendour dances upon the mind[10], for final beatitude.[11]

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1. यथा तरोर्मूलनिषेचनेन तृप्यन्ति तत्स्कन्धभुजोपशाखाः ।
प्राणोपहाराच्च यथेन्द्रियाणां तथैव सर्वार्हणमच्युतेज्या ॥ 4.31.14.
2. तथापि भक्तान् भजते यथा तथा सुरद्रुमो यद्वदुपाश्रितोऽर्थदः ॥ 10.38.22cd.
3. तस्यैव तेऽमूस्तनवस्त्रिलोक्यां शान्ता अशान्ता उत मूढयोनयः ।
शान्ताः प्रियास्ते ह्यधुनावितुं सतां स्थातुश्च ते धर्मपरीप्सयेहतः ॥
10.16.50; vide also 1.9.21-23; 8.16.14.

.....भजता-

4. मकामात्मनां य आत्मदोऽतिकरुणः ॥ 6.16.34d.
5. त्वं भक्तियोगपरिभावितहृत्सरोज आस्से श्रुतेक्षितपथो ननु नाथ ! पुंसाम् ।
यद् यद् धिया त उरुगाय ! विभावयन्ति तत्तद् वपुः प्रणयसे सदनुग्रहाय ॥ 3.9.11.
6. त्वं वै प्रजानां स्थिरजङ्गमानां प्रजापतीनामसि सम्भविष्णुः ।
दिवौकसां देव दिवश्च्युतानां परायणं नौरिव मज्जतोऽप्सु ॥ 8.17.28.
7. यस्मिन् वैरानुबन्धेन रूढेन विबुधेतराः । बहवो लेभिरे सिद्धिं यामु हैकान्तयोगिनः ॥
8.22.6.
8. जनोऽबुधो यं निजकर्मबन्धनः सुखेच्छया कर्म समीहतेऽसुखम् ।
यत्सेवया तां विधुनोत्यसन्मतिं ग्रन्थिं स भिद्याद्धृदयं स नो गुरुः ॥ 8.24.47.
9. यत्सेवयाग्नेरिव रुद्ररोदनं पुमान् विजह्यान्मलमात्मनस्तमः ।
भजेत वर्णं निजमेष सोऽव्ययो भूयात् स ईशः परमो गुरोर्गुरुः ॥ 8.24.48.
10. .... परमेणात्मयोगसमाधिना परिभावितपरिस्फुटपारमहंस्यधर्मेण उद्घाटिततमःकपाटद्वारे
चित्तेऽपावृत ! आत्मलोके स्वयमुलब्धनिजसुखानुभवो भवान् । 6.9.33.
11. सकृद् यदङ्गप्रतिमान्तराहिता मनोमयी भागवतीं ददौ गतिम् ।
स एव नित्यात्मसुखानुभूत्यभिव्युदस्तमायोऽन्तर्गतो हि किं पुनः ॥ 10.12.39.

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Chapter V

THE DOCTRINE OF INCARNATION

(AVATĀRA-VĀDA)

Origin of the doctrine

The Ṛg-veda[1] eulogizes the 'powers' (*vīrya*) of Viṣṇu. The Bhāgavata[2] has given eloquent expression to the powers of Viṣṇu: Particles of dust might somehow be counted. But the infinite merits of the Infinite endowed with infinite powers can never be exhausted even by the god Ananta with one thousand mouths. The Bhāgavata envisages Viṣṇu's merits displayed on the earth when under the spur of divine sport[3] Brahma, the first grade of Reality, becomes immanent in creation.

All—Incarnations of Brahma

If immanance or incarnation is materialization of the spiritual, then the creation in its entirety—all sentient and insentient—may be looked upon as incarnation of Brahma[4], to have been brought into being at a single instant.[5]

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1. विष्णोर्नु कं वीर्याणि प्र वोचं यः पार्थिवाणि विममे रजांसि । RV I.154 lab.

2. (i) विष्णोर्नु वीर्यगणनां कतमोऽर्हतीह यः पार्थिवान्यपि कविर्विममे रजांसि ।
चस्कम्भ यः स्वरंहसास्खलत्त्रिपृष्ठं यस्मात् त्रिसाम्यसदनादुरु कम्पयानम् ॥
नान्तं विदाम्यहममी मुनयोऽग्रजास्ते मायाबलस्य पुरुषस्य कुतोऽपरे ये ।
गायन् गुणान् दशशतानन आदिदेवः शेषोऽधुनापि समवस्यति नास्य पारम् ॥
2.7.40-41.

(ii) यानि यानीह कर्माणि यैर्यैः स्वच्छन्दजन्मभिः ।
चक्रे करोति कर्ता वा हरिस्तानि ब्रुवन्तु नः ॥
यो वा अनन्तस्य गुणाननन्ताननुक्रमिष्यन् स तु बालबुद्धिः ।
रजांसि भूमेर्गणयेत् कथंचित् कालेन नैवाखिलशक्तिधाम्नः ॥ 11.4.1-2.

3. यां यां शक्तिमुपाश्रित्य पुरुशक्तिः परः पुमान् । आत्मानं क्रीडयन् कीडन् करोति विकरोति च ॥
2.4.7.

4. आद्योऽवतारः पुरुषः परस्य कालः स्वभावः सदसन्मनश्च ।
द्रव्यं विकारो गुण इन्द्रियाणि विराट् स्वराट् स्थास्नु चरिष्णु भूम्नः ॥
अहं भवो यज्ञ इमे प्रजेशा दक्षादयो ये भवदादयश्च ।
स्वर्लोकपालाः खगलोकपाला नृलोकपालास्तललोकपालाः ॥
गन्धर्वविद्याधरचारणेशा ये यक्षरक्षोरगनागनाथाः ।
ये वा ऋषीणामृषभाः पितॄणां दैत्येन्द्रसिद्धेश्वरदानवेन्द्राः ।
अन्ये च ये प्रेतपिशाचभूतकूष्माण्डयादोमृगपक्ष्यधीशाः ॥
यत् किञ्च लोके भगवन् ! महस्वदोजःसहस्वद् बलवत् क्षमावत् ।
श्रीह्रीविभूत्यात्मवदद्भुतार्णं तत्त्वं परं रूपवदस्वरूपम् ॥ 2.6.41-44.

5. यथा गुणांस्तु प्रकृतेर्युगपत् क्रमशोऽपि वा । बिभर्ति भूरिशस्त्वेकः कुर्वन् कर्माणि जन्मभिः ॥
2.4.9.

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God, the first Incarnation

But if spirit and matter are held to be mutually different, if Brahma as spirit is to maintain its individuality against matter and yet if matter is to be integrated into spirit, then all these points may be reconciled by conceiving a cosmic soul with two powers—the power of spirituality (Cit-śakti) and the power of materiality (Māyā), explaining estrangement from and communion with the creation. This is the God of the Bhāgavata[1]—the primordial Incarnation, the Puruṣa of the Ṛg-veda[2] to have been first born. Thus Puruṣa or God, the first Incarnation is Brahma as and in creation to manifest all that had already come into being at a time, under divine sport.

God, the source of Incarnations

The Bhāgavata has woven the entire creation at all stages into the texture of Incarnation. Innumerable—of all categories with varying powers—Incarnations have emerged from God, the first Incarnation, to be subsumed in God again after having discharged their respective assignments.[3] This is the confirmation of the basic postulate that Viṣṇu is the source of all gods[4] and all are integrated into Viṣṇu.[5]

Classification of Incarnations—Aṁśas and Kalās

According to the Bhāgavata, Incarnations have sprung from God as rivulets from an inexhaustible fountain[6]; they are Aṁśas or Kalās.[7] Śrīdhara[8] offers the following comments :—Aṁśas are consubstantial

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1 आद्योऽवतारः पुरुषः परस्य । 2.6.41a.

2. पुरुषं जातमग्रतः । RV 10.90.7b.

3. जगृहे पौरुषं रूपं भगवान् महदादिभिः । 1.3.1ab.
तद् वै भगवतो रूपं विशुद्धं सत्त्वमूर्जितम् । 1.3.3cd.
एतन्नानावताराणां निधानं बीजमव्ययम् । 1.3.5ab.

4. मूलं हि विष्णुर्देवानां यत्र धर्मः सनातनः । 10.4.39ab.
तन्मूला देवताः सर्वाः सेश्वराः सचतुर्मुखाः ॥ 10.4.42ab.

5. सर्वं पुरुष एवेदं भूतं भव्यं भवच्च यत् ।
तेनेदमावृतं विश्वं वितस्तिमधितिष्ठति ॥ 2.6.15.

6. अवतारा ह्यसंख्येया हरेः सत्त्वनिधेर्द्विजाः ।
यथाविदासिनः कुल्याः सरसः स्युः सहस्रशः ॥ 1.3.26.

7. एते चांशकलाः पुसः । 1.3.28a.

8. श्रीधर on 1.3.28 :—
पुंसः=परमेश्वरस्य; केचिदंशाः, केचित् कलाः=विभूतयः । तत्र मत्स्यादीनामवतारत्वेन सर्वज्ञत्वे सर्वशक्तिमत्त्वेऽपि यथापयोगमेव ज्ञानक्रियाशक्त्याविष्करणम् । कुमारनारदादिष्वाधिकारिकेषु यथोपयोगमंशकलावेशः । तत्र कुमारादिषु ज्ञानावेशः, पृथ्वादिषु शक्त्यावेशः ।

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with God. Thus they possess *all* the powers of God although such powers need not be displayed all at a time, or even all at different times. Kalās, on the other hand, are other than God—individual souls. They have to their credit specific powers, acquired from birth[1] or afterwards, by drawing upon the majesty of God.[2] Vaṁśīdhara[3] on Śrīdhara has

1. अय ह तम् (ऋषभम्) उत्पत्त्यैवाभिव्यज्यमानभगवल्लक्षणम्···जगृधुः । 5.4.1.

2. कुमारनारदादिष्वाधिकारिकेषु यथोपयोगमंशकलावेशः—श्रीधर on 1.3.28.

3. (i) अत्र प्राचां कारिका :—

नृसिंहो जामदग्न्यश्च कल्की पुरुष एव च । भगवत्त्वे च तत्रादेरैश्वर्यस्य प्रकाशकाः ॥
नारदोऽथ तथा व्यासो वाराहो बुद्ध एव च । धर्माणामेव वैविध्यादमी धर्मप्रदर्शकाः ॥
रामो धन्वन्तरिर्यज्ञः पृथुः कीर्तिप्रदर्शिनः । बलरामो मोहिनी च वामनः श्रीप्रधानकाः ॥
(श्रीरत्न सौन्दर्यम्)

दत्तात्रेयश्च मत्स्यश्च कुमारः कपिलस्तथा । ज्ञानप्रदर्शका एते विज्ञातव्या मनीषिभिः ॥
नारायणो नरश्चेति कूर्मश्च ऋषभस्तथा । वैराग्यदर्शिनो ज्ञेयास्तत्तत्कर्मानुसारतः ॥
कृष्णः पूर्णषडैश्वर्यमाधुर्याणां महोदधिः । अन्तर्भूतसमस्तावतारो निखिलशक्तिमान् ॥
—वंशीधर on 1.3.28.

(ii) The Bhāgavata enumerates the Avatāras :—

पुरुषावतार	1.3.1-5;	ऋषभ	1.3.13;	दत्तात्रेय	1.3.11;
	2.6.41;		2.7.10;		2.7.4;
	11.4.3.		5.4;		11.4.17.
			11.4.17.	धन्वन्तरि	1.3.17;
गुणावतार	1.2.23;				2.7.2.
	10.3.20;	कपिल	1.3.10;		
	11.4.5.		2.7.3;	ध्रुव-देवता	2.7.8;
			3.21-33.		4.8-9.
मन्वन्तरावतार	2.7.20;	कल्कि	1.3.25;		
	11.4.20.		2.7.38;	नर-नारायण	1.3.9;
			11.4.22.		2.7.6-7;
		कामदेव	5.18,15-18.		3.4.22;
		कूर्म	1.3.16;		11.4.6-16.
			2.7.1;	नारद	1.3.8;
			2.7.13;		1.4.32;
			5.18.30-35;		1.6.
			8.7.8-13;	नृसिंह	1.3.18;
			11.4.18.		2.7.14;
		कौमार	1.3.6;		5.18.7-14;
			2.7.5;		7.8.16-23;
			11.4.17.		11.4.19.

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arranged the Incarnations, both Aṁśas and Kalās, mentioned in the Bhāgavata, in order to identify the specific powers manifested in each of them.

The Bhāgavata looks upon gods with predominance of Sattva[1] as Kalās of Hari (God)[2]. So are Vyāsa[3], Gaya,[4] Dattātreya[5], Sanat-kumāra[6] and many others[7]. It recognizes innumerable auspicious Kalās

पृथु	1.3.14; 2.7.9; 4.13.20; 4.15-23.	राम (परशु-)	1.3.21; 2.7.22; 11.4.21.		3.14-19; 5.18.35-39; 11.4.18.
बुद्ध	1.3.24; 2.7.37.	राम (बल-)	5.17.16-24; 5.25.1-6;	वामन	1.3.19; 2.7.17;
मोहिनी	1.3.17; 8.6-10,12.		6.16.29-33; 9.10.4;		8.18.1-3: 11.14.20.
मत्स्य	1.3.15; 2.7.12; 5.18.24-28; 8.24; 11.4.17.	राम (बल-)- कृष्ण	9.11; 10.1.13; 10.8.12. 1.3.23; 1.3.28;	व्यास हयग्रीव	1.3.21; 2.7.36. 2.7.11; 5.18.1-6; 11.4.17.
यज्ञ	1.3.12; 2.7.2.		2.7.26-35; 11.4.22.	हरि	2.7.15; 11.4.18.
राम (दाशरथि)	1.3.22; 2.7.23-25; 5.19; 11.4.21.	वराह	1.3.7; 2.7.1; 3.11.34-35; 3.13.18-33;	हंस	2.7.19; 4.28.52-64; 11.4.17; 11.13.19—.

1. अहं महेन्द्रो निऋतिः प्रचेताः सोमोऽग्निरीशः पवनोऽर्को विरिञ्चः ।
आदित्यविश्वे वसवोऽथ साध्या मरुद्गणा रुद्रगणाः ससिद्धाः ॥
अन्ये च ये विश्वसृजोऽमरेशा भृग्वादयोऽस्पृष्टरजस्तमस्काः ।
यस्योहितं न विदुः स्पृष्टमायाः सत्त्वप्रधाना अपि किं ततोऽन्ये ॥ 6.3.14-15.
2. सुराः कला हरेः । 4.14.22b.
3. विचित्रवीर्यश्चावरजो नाम्ना चित्राङ्गदो हतः ।
यस्यां पराशरात् साक्षादवतीर्णो हरे कला ॥
वेदगुप्तो मुनिः कृष्णः···। 9.22.21-22a.
4. गयं नृपः कः प्रतियाति कर्मभिर्यज्वाभिमानी बहुविद्धर्मगोप्ता ।
समागतश्रीः सदसस्पतिः सतां सत्सेवकोऽन्यो भगवत्कलामृते । 5.15.9.
5. दत्तः कुमार ऋषभो भगवान् पिता नः विष्णुः शिवाय जगतां कलयावतीर्णः ।
11.4.17ab.
6. vide ref. 5.
7. ऋषयो मनवो देवा मनुपुत्रा महौजसः । कलाः सर्वे हरेरेव सप्रजापतयस्तथा ॥ 1.3.27.

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of Viṣṇu.[1] Śrīdhara[2] proposes that Incarnations, without identification, should be deemed as Kalās of Hari. This is in line with the Gītā that the extra-ordinary should be given the status of divine manifestation. Indiscriminate relegation of all unidentifiable Incarnations to the status of Kalās of Viṣṇu suggests that the Bhāgavata is not in favour of rigid maintenance of distinction between Aṁśas and Kalās. After all, its meta-physical outlook has broken through the distinction between the Supreme Soul and the individual soul.

Yet the distinction between Aṁśa and Kalā is pragmatic. It serves to define the function of an Incarnation. For instance, during origination of the cosmos the Aṁśas being forms of God act as cosmic superintendents (*antar-yāmī*) while the Kalās are cosmic officers tied down to specific assignments to manifest, under divine superintendence, all that were already created by God[3].

In the sustenance of the creation God, in different forms (Aṁśas), is vigilant in maintaining moral equilibrium. But the spark of God's freedom of action has ignited man to do as he likes. Thus moral order is dislocated to the extent that God intervenes to restore it.

Incarnations with two bodies

Incarnations are endowed with two bodies. Aṁśas, consubstantial with God, adopt at sweet will spiritual forms built up by their inherent Ci-śakti, and material forms, in addition to their spiritual ones, culled from Māyā. Of the Aṁśas, associated with the origination of the cosmos, the physical forms only are visible unless one succeeds in having access to the spiritual forms as well, as a reward for one's intuitional excellence. Kalās, the individual souls, on the other hand, have material forms, the natural heritage of Māyā. In addition, they have demand on Cit-śakti expressed as divine powers or even spiritual forms attended with divine powers.

But whether superintendents (Aṁśas) or special officers (Kalās), all types of Incarnations including God are concerned with seeing through the origination, sustenance and dissolution of the cosmos as the case may

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1. नमस्तस्मै भगवते कृष्णायामलकीर्तये । यो धत्ते सर्वभूतानामभवायोषतीः कलाः ।। 10.87.46.

2. श्रीधर on 1.1.17 :—एवमादौ यत्रावतो नाम नास्ति तत्र 'विष्णुः शिवाय जगतां कलयावतीर्णः' इत्यनुवर्तनीयम् ।

3 तस्यापि द्रष्टुरीशस्य कूटस्थस्याखिलात्मनः ।
सृज्यं सृजामि सृष्टोऽहमीक्षयैवाभिचोदितः ।। 2.5.7; vide also 10.40.3.

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be and to that extent the entire hierarchy of Incarnations is geared to the cosmos irrespective of the dimension of individual assignment. From this standpoint, Brahma, the first grade of Reality, courts, under the spur of divine sport, self-imposed bondage and again by dint of the same logic liberates itself from the pragmatic coil. The two bodies enable Incarnations to realize their mission.

Types of Incarnations

Guṇā'vatāras

With God or Puruṣa as the impeller *(antar-yāmī)* or the superintendent, emerge, apparently as His Kalās or Vibhūtis—Viriñci, Hari and Hara identifying themselves with Rajaḥ, Sattva and Tamaḥ of Prakṛti respectively[1] with respective assignment of creation, sustenance and destruction of of the cosmos[2]. The three gods are instrumental to God's superintendence under which the equipoise of Prakṛti is differentiated into three Guṇas[3]. The close association of the three gods with the respective Guṇas of Prakṛti is reflected in their respective colours. Thus associated with Rajaḥ, deemed to be red, Viriñci is red; with Sattva, taken to be white, Hari is white; while with Tamaḥ, conceived as dark, Hara is dark[4].

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1. वीरराघव comments on 1.2.23 :—योगः=शरीरात्मभावः ।
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   स्थित्यादये हरिविरिञ्चिहरेति संज्ञाः । श्रेयांसि तत्र खलु सत्त्वतनोर्नृणां स्युः ॥ 1.2.23.
3. गुणावतारैर्विश्वस्य सर्गस्थित्यप्ययाश्रयम् । सृजतः श्रीनिवासस्य व्याचक्ष्वोदारविक्रमम् ॥
   3.7.28.
4. स त्वं त्रिलोकस्थितये स्वमायया बिभर्षि शुक्लं खलु वर्णमात्मनः ।
   सर्गाय रक्तं रजसोपबृंहितं कृष्णं च वर्णं तमसा जनात्यये ॥ 10.3.20.
5. त्वमेक एवास्य सतः प्रसूतिस्त्वं संनिधानं त्वमनुग्रहश्च ।
   त्वन्माययां संवृतचेतसस्त्वां पश्यन्ति नाना न विपश्चितो ये ॥ 10.2.28.
6. तस्मिन् ब्रह्मण्यद्वितीये केवले परमात्मनि । ब्रह्मरुद्रौ च भूतानि भेदेनाज्ञोऽनुपश्यति ॥
   4.7.52.
7. परः पुरुष एक इहास्य धत्ते । स्थित्यादये हरिविरिञ्चिहरेति संज्ञाः । 1.2.23bc.
8. त्रयाणामेकभावानां यो न पश्यति वै भिदाम् । सर्वभूतात्मनां ब्रह्मन् स शान्तिमधिगच्छति ॥
   4.7.54; vide also 12.10.21-22.

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2. श्रीधर on 11.4.17 :—एवमादौ यत्रावतो नाम नास्ति तत्र 'विष्णुः शिवाय जगतां कलयावतीर्णः' इत्यनुवर्तनीयम् ।

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3. गुणावतारैर्विश्वस्य सर्गस्थित्यप्ययाश्रयम् । सृजतः श्रीनिवासस्य व्याचक्ष्वोदारविक्रमम् ॥ 3.7.28.
4. स त्वं त्रिलोकस्थितये स्वमायया बिभर्षि शुक्लं खलु वर्णमात्मनः ।
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5. त्वमेक एवास्य सतः प्रसूतिस्त्वं संनिधानं त्वमनुग्रहश्च ।
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6. तस्मिन् ब्रह्मण्यद्वितीये केवले परमात्मनि । ब्रह्मरुद्रौ च भूतानि भेदेनाज्ञोऽनुपश्यति ॥ 4.7.52.
7. परः पुरुष एक इहास्य धत्ते । स्थित्यादये हरिविरिञ्चिहरेति संज्ञाः । 1.2.23bc.
8. त्रयाणामेकभावानां यो न पश्यति वै भिदाम् । सर्वभूतात्मनां ब्रह्मन् स शान्तिमधिगच्छति ॥ 4.7.54; vide also 12.10.21-22.

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Yet difference in function justifies hierarchy among the three gods. Wood is inert and without glow. Smoke from wood is mobile but does not glow. Fire from wood promotes sacrifice and glows. Thus Viriñci activized with Rajaḥ is superior to Hara marked by Tamaḥ. Hari is superior to Viriñci in so far as Hari, linked with Sattva, imparts liberating knowledge.[1] So real well-being comes from Hari.[2]

The concept of three gods is a Vedic heritage. The Nirukta[3] had boiled the multiplicity of Vedic gods down to three : the fire, the wind and the sun. Of these, the fire is said to have created man[4] and was thus metamorphosed into Viriñci. The wind was adopted as Hara, 'a storm god'[5]. The sun, the life-giving force, the sustainer, was recognized as Hari. Being creator, sustainer and destroyer, Viriñci, Hari and Hara respectively became associated with the three Guṇas of Prakṛti.[6] In terms of Incarnations linked up with the Guṇas, the above three gods were taken cognizance of by the Bhāgavata as Guṇā'vatāras, the gods of gods[7]. God, Puruṣa or Viṣṇu being the source of gods, all the above three gods—Viriñci, Hari and Hara are traced to Viṣṇu[8]. They are as if three trunks of the cosmic tree viz, Viṣṇu, branching off into persons like Marīci and Manu entrusted with the maintenance of moral order.[9]

The fourfold Incarnation

The chain of evolutes of Prakṛti—Mahat, Ahaṁkāra, Buddhi[10] and Manaḥ—constitutes the internal organ (*antaḥ-karaṇa*)[11]. The Bhāgavata

1. पार्थिवाद् दारुणो धूमस्तस्मादग्निस्त्रयीमयः। तमसस्तु रजस्तस्मात् सत्त्वं यद् ब्रह्मदर्शनम् ॥ 1.2.24.
2. श्रेयांसि तत्र सत्त्वतनोर्नृणां स्युः ॥ 1.2.23d.
3. तिस्र एव देवता इति नैरुक्ताः—अग्निः पृथिवीस्थानो वायुर्वेन्द्रो वान्तरिक्षस्थानः सूर्यो द्युस्थानः—निरुक्त 7.5.
4. Keith, RPVU, p. 161.
5. ibid., p. 147.
6. विश्वोद्भवस्थितिलयेषु विभज्यमानैर्मायागुणैरनुयुगं विगृहीतदेहाः। ते ब्रह्मविष्णुगिरिशाः·····॥ 4.1.27 abc.
7. त्रयस्ते विबुधर्षभाः। 4.1.29b.
8. मूलं हि विष्णुर्देवानाम्····
तन्मूला देवताः सर्वाः सेश्वराः सचतुर्मुखाः। 10.4.39a, 42ab.
9. यो वा अहं च गिरिशश्च विभुः स्वयं च स्थित्युद्भवप्रलयहेतव आत्ममूलम्।
भित्त्वा त्रिवृद् ववृध एक उरुप्ररोहस्तस्मै नमो भगवते भुवनद्रुमाय ॥ 3.9.16.
10. तैजसात्तु विकुर्वाणाद् बुद्धितत्त्वमभूत् सति। 3.26.29ab.
11. मनोबुद्धिरहंकारश्चित्तमित्यन्तरात्मकम्। चतुर्धा लक्ष्यते भेदो वृत्त्या लक्षणरूपया ॥ 3.26.14.

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has appropriated the doctrine of fourfold manifestation (*catur-vyūha-vāda*) in relation to this internal mechanism. Śrīdhara[1] has proposed the following scheme :—

Adhibhūta	*Adhyātma*	*Upāsya*	*Adhiṣṭhātā*
Mahat	Citta	Vāsudeva	Kṣetra-jña
Ahaṁkāra	Ahaṁkāra	Saṁkarṣaṇa	Rudra
Buddhi	Buddhi	Pradyumna	Brahmā
Manaḥ	Manaḥ	Aniruddha	Candra

The above fourfold evolute of Prakṛti may be looked upon in terms of macrocosm (*adhibhūta*) and microcosm (*adhyātma*) superintended by Vāsudeva etc. and charged by Kṣetra-jña etc., Vāsudeva etc. being Aṁśas of God while Kṣetra-jña etc. being Kalās of Vāsudeva etc.

Saṁkarṣaṇa

As already noticed, Vāsudeva was God or Viṣṇu revealed in Citta. Saṁkarṣaṇa was the son of Rohiṇī, a wife of Vasudeva. He was named 'Saṁkarṣaṇa' because he had exercised his good offices to hold the unwieldy Yadu family to cohesion. People fondly called him 'Balarāma' as well in that he wielded extraordinary physical strength (*bala*) and pleased all (*rāma*) by his merits[2]. White as a crystal[3], he had a fancy for drink[4].

Sublimated to philosophy, Saṁkarṣaṇa supervises the category of Ahaṁkāra and as such, he is marked by egoity (*abhimāna*), the characteristc of Ahaṁkāra, that binds the seer and the seen. Saṁkarṣaṇa is therefore the dark (*tāmasī*) Kalā of Vāsudeva.[5]. Emanating from

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1. अयमर्थः—अधिभूतरूपेण तस्यैव महानिति संज्ञा; अध्यात्मरूपेण चित्तमिति; उपास्यरूपेण वासुदेव इति; अधिष्ठाता तु तस्य क्षेत्रज्ञः । एवमहंकारे संकर्षण उपास्यः; रुद्रोऽधिष्ठाता । मनसि अनिरुद्ध उपास्यः; चन्द्रोऽधिष्ठाता । बुद्धौ प्रद्युम्न उपास्यः; ब्रह्माधिष्ठाता —इति ज्ञातव्यम् ।—श्रीधर on 3.26.21.
2. अयं हि रोहिणीपुत्रो रमयन् सुहृदो गुणैः । आख्यायते राम इति बलाधिक्याद् बलं विदुः । यदूनामपृथग्भावात् संकर्षणमुशन्त्युत ॥ 10.8.12; vide also 10.2.13.
3. सिताचलाभम् 10.89. 54d.
4. उपगीयमानचरितो वनिताभिर्हलायुधः । वनेषु व्यचरत् क्षीबो मदविह्वललोचनः ॥ 10.66.21.
5. या वै कला भगवतस्तामसी समाख्यातानन्त इति; सात्वतीया द्रष्टृदृश्ययोः संकर्षणमहमित्यभिमानलक्षणं यं संकर्षणमित्याचक्षते । 5.25.1.

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Vāsudeva[1], his vision is unclouded[2]. With the garland of Vaijayantī on his chest, clothed in blue and having one ear-ring, one hand on the plough and the other holding snare of an elephant, Saṁkarṣaṇa delights all kinds of divine personnel absorbed in his meditation[3].

In the sphere of mythology, Saṁkarṣaṇa's Aṁśa[4], Ananta possesess one thousand hoods[5]. The lord of the serpents[6], Ananta resides in Pātāla, the lowest region of the fourteen worlds[7], with the entire universe suspended on his crest. Lord Viṣṇu also rests on his hoods[8].

Saṁkarṣaṇa with one thousand hoods may be traced to Puruṣa with one thousand heads of the Ṛg-veda[9]. Mythology embraces philosophy in the designation of Saṁkarṣaṇa as 'Śeṣa', the residuum, the isolation of infinitude on which Viṣṇu settles.[10]

Pradyumna

Pradyumna, the witnessing light behind the category of Buddhi, reveals the entire universe in terms of specific cognitions of objects. Doubt, error, valid knowledge, memory and dreamless sleep belong to such cognitions[11].

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1. ....संकर्षणं देवमकुण्ठसत्त्वम् ।
   स्वमेव धिष्ण्यं बहु मानयन्तं यं वासुदेवाभिधमामनन्ति । 3.8.3b, 4ab.
2. न यस्य मायागुणचित्तवृत्तिभिर्निरीक्षतो ह्यण्वपि दृष्टिरज्यते । 5.17.19ab.
3. ध्यायमानो....मुनिगणैः....वैजयन्तीं स्वां वनमालां नीलवासा एककुण्डलो हलककुदि कृत-सुभगसुन्दरभुजो....विभर्ति । 5.25.7.
4. राम ! राम ! महाबाहो ! न जाने तव विक्रमम् । यस्यैकांशेन विधृता जगती जगतः पते ॥ 10.65.26.
   श्रीधर comments :—एकांशेन=शेषाख्येन ।
5. सहस्रशिरसं साक्षाद् यमनन्तं प्रचक्षते । संकर्षणाख्यं पुरुषं भूतेन्द्रियमनोमयम् ॥ 3.26.25.
6. (i) यस्यैव हि नागकुमार्य आशिष आशासानाः....वदनारविन्दं विलोकयन्ति । 5.25.5.
   (ii) अहिपतयः सह सात्वतर्षभैरेकान्तभक्तियोगेनावनमन्तः....विलोकयन्ति । 5.25.4.
7. एवंप्रभावो भगवाननन्तो दुरन्तवीर्योरुगुणानुभावः ।
   मूले रसायाः स्थित आत्मतन्त्रो यो लीलया क्ष्मां स्थितये बिभर्ति ॥ 5.25.13.
8. ददर्श तद्भोगसुखासीनं विभुम् । 10.89.54a.
9. सहस्रशीर्षा पुरुषः । RV 10.90.1a.
10. नष्टे लोके द्विपरार्धावसाने महाभूतेष्वादिभूतं गतेषु ।
    व्यक्तेऽव्यक्तं कालवेगेन याते भवानेकः शिष्यते शेषसंज्ञः ॥ 10.3.25.
11. (i) नमो विश्वप्रबोधाय प्रद्युम्नायान्तरात्मने । 4.24.35cd.
    (ii) तैजसात्तु विकुर्वाणाद् बुद्धितत्त्वमभूत् सति । द्रव्यस्फुरणविज्ञानमन्द्रियाणामनुग्रहः ॥
    संशयोऽथ विपर्यासो निश्चयः स्मृतिरेव । स्वाप इत्युच्यते बुद्धेर्लक्षणं वृत्तितः पृथक् ॥ 3.26.29-30.

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Aniruddha

Aniruddha, the uncontrollable witness of the mind, is the master of the organs[1]. As the mind finds expression in articulate sounds, Aniruddha is said to be the source of sounds[2]. Revealed to the Yogīs as dark as the autumnal blue lotus, Aniruddha resides in Śveta-dvīpa—the unruffled mind that generates wisdom[3].

Thus the Bhāgavata has exploited the four categories of Citta, Ahaṁkāra, Buddhi and Manaḥ to accommodate the doctrine of fourfold manifestation in its scheme of Incarnations. While in history Vāsudeva, Saṁkarṣaṇa, Pradyumna and Aniruddha were four different persons, the Bhāgavata holds them one[4] in philosophical perspective, appearing as different in response to functional differences. Corresponding to Puruṣa or God at the causal level, superintending the three officers—Viriñci, Hari and Hara, in charge of the three Guṇas of Prakṛti—Vāsudeva, Saṁkarṣaṇa, Pradyumna and Aniruddha supervise at the subtle level Kṣetrajña, Rudra, Brahmā and Candra, in charge of Citta, Ahaṁkāra, Buddhi and Manaḥ respectively, including the external organs.

Rudra

Rudra has Vedic origin. In the Ṛg-veda, Rudra is bright and shines like gold[5]. He is the meeting point of welfare and destruction. Rudra, the auspicious[6], ensures immortality[7]. Rudra, the destroyer, is

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1. वैकारिकाद् विकुर्वाणान्मनस्तत्त्वमजायत । यत् संकल्पविकल्पाभ्यां वर्तते कामसम्भवः ॥
यद् विदुर्ह्यनिरुद्धाख्यं हृषीकाणामधीश्वरम् । शारदेन्दीवरश्यामं संराध्यं योगिभिः शनैः ॥
3.26.27-28,

2. अपि स्विदास्ते भगवान् सुखं वो यः सात्वतां कामदुघोऽनिरुद्धः ।
यमामनन्ति स्म ह शब्दयोनिं मनोमयं सत्त्वतुरीयतत्त्वम् ॥
3.1.34; vide also श्रीधर thereon.

3. श्वेतद्वीपं गतवति त्वयि द्रष्टुं तदीश्वरम् । ब्रह्मवादः सम्प्रवृत्तः श्रुतयो यत्र शेरते ॥ 10.87.10.
श्रीधर comments :—ईश्वरम् = अनिरुद्धमूर्तिम् ।

4. वासुदेवः संकर्षणः प्रद्युम्नः पुरुषः स्वयम् । अनिरुद्ध इति ब्रह्मन् ! मूर्तिव्यूहोऽभिधीयते ॥
12.11.21.

5. यः शुक्र इव सूर्यो हिरण्यमिव रोचते । श्रेष्ठो देवानां वसुः ॥ RV 1.43.5.

6. शं नः करति । RV 1.43.6.

7. त्र्यम्बकं यजामहे RV 7. 59.12.
Keith, RPVU, p. 149 refers to differences of opinion as to the meaning of the term—'त्र्यम्बक'.

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appeased to save the near and dear ones[1]. In the Yajur-veda[2], his auspicious character finds confirmation. Appellations like Paśu-pati, Bhava, Śarva, Īśāna and Mahā-deva are heaped on him[3]. Rudra's popularity touched even the aborigines who accepted him as the regulator of serpents[4] and a hero to the knaves and the swindlers[5]. In the Brāhmaṇa literature, Rudra is stated to have originated from Prajā-pati[6]. The Bhāgavata has invoked this Brāhmaṇic tradition to propose that from the frowning eye-brow of Prajā-pati came into existence Rudra, Nīla-lohita[7], from whom sprang a crop of unsocial progeny[8].

In philosophical perspective, the Bhāgavata conceives Rudra as the Kalā of Saṁkarṣaṇa. As Vedic 'Tryambaka', the source of three, Rudra, in charge of the category of Ahaṁkāra, produces out of Ahaṁkāra the group of ten Vaikārika gods, the group of ten organs and the group of five subtle elements out of which emerge five gross elements.[9]

Associated with Sattva, Rajaḥ and Tamaḥ of the category of Ahaṁkāra, Rudra has three forms—Sāttvika, Rājasa and Tāmasa[10].

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1. (i) मा त्वा रुद्र चक्रुषामा नमोभिः । RV 2.33.4.
   (ii) मा नो महान्तमुत मा नो अर्भकं मा न उक्षन्तमुत मा उत उक्षितम् ।
   मा नो वधोः पितरं मोत मातरं मा नः प्रियास्तनवो रुद्र रीरिषः ॥
   RV 1.114.7.
2. नमः सम्भवाय च मयोभवाय च नमः शंकराय च मयस्कराय च ।
   नमः शिवाय च शिवतराय च ॥ VS 16.41.
3. अग्निम्····पंशुपतिम्····भवम्····शर्वम्····ईश्वरम्····महादेवम् । VS 39.8.
4. अहींश्च सर्वान् जम्भयन् । VS 16.5.
5. नमो····तस्कराणां पतये····मुष्णतां पतये नमः । VS 16.21.
6. Ai.B 3.3.9.
7. धिया निगृह्यमाणोऽपि भ्रुवोर्मध्यात् प्रजापतेः । सद्योऽजायत तन्मन्युः कुमारो नीललोहितः ॥
   3.12.7.
8. इत्यादिष्टः स गुरुणा भगवान् नीललोहितः । सत्त्वाकृतिस्वभावेन ससर्जात्मसमाः प्रजाः ॥
   रुद्राणां रुद्रसृष्टानां समन्ताद् ग्रसतां जगत् । निशाम्यासंख्यशो यूथान् प्रजापतिरशङ्कत ॥
   3.12.15-16.
9. यस्याद्य आसीद् गुणविग्रहो महान् विज्ञानधिष्ण्यो भगवान् अजः किल ।
   यत्सम्भवोऽहं त्रिवृता स्वतेजसा वैकारिकं तामसमैन्द्रियं सृजे ॥ 5.17.22.
10. शिवः शक्तियुतः शश्वत् त्रिलिङ्गो गुणसंवृतः । वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिधा ॥
    ततो विकारा अभवन् षोडशामीषु कञ्चन । उपधावन् विभूतीनां सर्वासामश्नुते गतिम् ॥
    10.88.3-4.

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Rudra, the Sāttvika, the tranquil, is a great Yogī[1]. Liable to error[2], he can rise to the summit of enlightenment, by austere penance[3]; and thus he can rise above Māyā[4]. As the repository of highest knowledge, Rudra is the preceptor of all,[5] indeed the supreme teacher of the three worlds,[6] the blessing of blessings,[7] that fulfils all desires[8].

Rudra, the Rājasa, the active, has innumerable forms.[9] Of these, eleven with eleven corresponding powers[10] stand out in prominence. The eleven Rudras, in so far as they are involved in the expression af anger, reside at eleven places viz, the mind, the unit of sense organs, the unit of action organs, the five subtle elements, and the three—the sun, the moon

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1. तं ब्रह्मनिर्वाणसमाधिमाश्रितं व्युपाश्रितं गिरिशं योगकक्षाम् ।
सलोकपाला मुनयो मनूनामाद्यं मनुं प्राञ्जलयः प्रणेमुः ॥ 4.6.39.

2. स्कन्ने रेतसि सोऽपश्यदात्मानं देवमायया । जडीकृतं नृपश्रेष्ठ ! संन्यवर्तत कश्मलात् ॥
8.12.35.

3. प्रजापति advised रुद्रः—
तप आतिष्ठ भद्रं ते सर्वभूतसुखावहम् । तपसैव यथापूर्वं स्रष्टा विश्वमिदं भवान् ॥
3.12.1 8.

4. को नु मेऽतितरेन्मायां विरक्तस्त्वदृते पुमान् । तान् तान् विसृजतीं भावान् दुस्तरामकृतात्मभिः ॥
सेयं गुणमयी माया न त्वामभिभविष्यति । 8.12.39,40ab.

5. विष्णु says to गिरिशः :—
कस्तं चराचरगुरुं निर्वैरं शान्तविग्रहम् । आत्मारामं कथं द्वेष्टि जगतो दैवतं महत् ॥
4.2.2.

6. रुद्रं त्रिलोकैकगुरुं ननाम शिरसा मुनिः ॥ 12.10.14cd.

7. पार्वती उवाच—
.....हरम् ॥
....जगद्गुरुं मङ्गलमङ्गलं स्वयम् । 6.17.12d, 13b.

8. नमस्ये त्वां महादेव ! लोकानां गुरुमीश्वरम् । पुंसामपूर्णकामानां कामपूरामराङ्घ्रिपम् ॥
10.62.7.

9. असंख्याता सहसाणि ये रुद्रा अधि भूम्याम् । VS 16.54.

10. मन्युर्मनुर्महिनसो महाञ्छिव ऋतध्वजः । उग्ररेता भवः कालो वामदेवो धृतव्रतः ॥
धीर्वृत्तिरुशनोमा च नियुत्सर्पिरिलाम्बिका । इरावती सुधा दीक्षा रुद्राण्यो रुद्र ! ते स्त्रियः ॥
3.12.12-13.

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and penance—standing for brilliance[1]. As the master of elements, both subtle and gross, Rudra is Bhūta-pati.[2]

Rudra, the Tāmasa, the terrible, had, as noticed above, appeal for the aborigines. With snakes, garment of tiger-skin, tribal weapons, human skulls and residence at the cremation ground, Rudra was banished from the Vedic fold specially with the rise of Dakṣa as the leader of the progenitors[3]. His cult was denounced and he was refused a share in Vedic sacrifice[4]. Then to stem his wrath he was offered the left-over of oblation[5] and was assigned a residence in the north, different from the usual habitation of the gods in the east[6]. In this way, Rudra salvaged his Vedic character battered by his association with the non-Vedic cult.

Rudra, the Tāmasa, the terrible, is the god of destruction at Naimittika-pralaya. At the end of a Kalpa, Saṁkarṣaṇa desires to destroy the three worlds. From his frowning third eye[7] or from his mouth[8], Rudra is then born. With a three-forked trident in his hand, Rudra abruptly explodes into howling winds agitating the ocean into sweeping

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1. हृदिन्द्रियाण्यसुर्व्योम वायुरग्निर्जलं मही । सूर्यश्चन्द्रस्तपश्चैव स्थानान्यग्रे कृतानि मे ॥ 3.12.11.

   विश्वनाथ चक्रवर्तीः—हृत् क्रोधस्य जन्मस्थानमेव । स एव प्रवृद्धो नेत्रपाणिपादेन्द्रियेष्वपि तिष्ठति तत्तद्व्यापारसूच्यः । तथैवासुषु प्राणेष्वपि नासाश्वासाधिक्यसूच्यः । तथा बहिराकाशस्य प्रचण्डघोरसिंहादिशब्दैर्व्याप्तिः अग्निजलानां शोषकत्वदाहकत्वप्लावकत्वैः मह्याः स्वविकारैर्मुद्गरादिभिस्तथा तेषां संघातैः सिंहव्याघ्रसर्पादिभिः सूर्यचन्द्रयोस्तापहिमाभ्यां मारकत्वमस्तीति तेष्वपि क्रोधस्तिष्ठति । तप इत्युपलक्षणम् सांख्ययोगवैराग्याणामपि; तेषामपि भक्तिपाल्यत्वाभावे क्रोधस्थानत्वं दृष्टम् 'तपोदीपितमन्यव' इत्यादिवाक्यैः ।

2. यस्त्वं षड्भिः पञ्चभिर्भासि भूतैः । 4.7.37d.

3. प्रजापतीनां दक्षोऽहम् । 11.16.15c.

4. भवव्रतधरा ये च ये च तान् समनुव्रताः । पाखण्डिनस्ते भवन्तु सच्छास्त्रपरिपन्थिनः ॥
   नष्टशौचा मूढधियो जटाभस्मास्थिधारिणः । विशन्तु शिवदीक्षायां यत्र दैवं सुरासवम् ॥ 4.2.28-29.

5. एष ते रुद्र ! भागोऽस्तु यदुच्छिष्टोऽध्वरस्य वै । 4.6.53ab.

6. 4.2-7.

7. ....कालेनोपसंजिहीर्षतोऽमर्षविरचितरुचिरभ्रमद्भ्रुवोरन्तरेण संकर्षणो नाम रुद्र एकादश-व्यूहस्त्र्यक्षस्त्रिशिखं शूलमुत्तम्भयन्नुदतिष्ठत् । 5.25.3.

8. अथो अनन्तस्य मुखानलेन सन्दह्यमानं स निरीक्ष्य विश्वम् । 2.2.26ab.

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inundation[1]. Also, as the cosmic fire[2], Rudra with the forks of lightning reduces the three worlds to ashes[3]. Apparently the Bhāgavata has drawn upon the Vedic Rudra as the fire[4], the howling storm-god associated with lightning.

Hiraṇya-garbha

Through the collective operation of the categories from Mahat to the gross five elements, emerges the gross elemental *(bhautika)* creation starting from the cosmic egg (Brahmāṇḍa) to the fourteen worlds including all that are produced therein. Corresponding to the fourfold manifestation Vāsudeva etc. at the subtle level, is Garbhoda-śāyī Viṣṇu who witnesses Hiraṇya-garbha, directly in charge of the gross creation. Drawn upon the Ṛg-veda[5], Hiraṇya-garbha was first to be born in the gross creation[6]—so called because of his emergence from the womb *(garbha)* viz, the golden egg *(hiraṇya)*. He is also called 'Aja' in that he was not born of the parents.[7]

In terms of Aṁśa and Kalā, Garbhoda-śāyī Viṣṇu is an Aṁśa of Vāsudeva as Vāsudeva is an Aṁśa of God or Puruṣa. Similarly, Hiraṇya-garbha is an Aṁśa of Brahmā as Brahmā is an Aṁśa of Viriñci. Again, Hiraṇya-garbha is a Kalā of Garbhoda-śāyī; Brahmā is a Kalā of Pradyumna; and Viriñci is a Kalā of God.

A speck in the infinitude of God (Garbhoda-śāyī)[8], a spark from the fire that God is[9], Hiraṇya-garbha, an individual soul, lacked wisdom pre-requisite for the discharge of his assignment viz, the creation of the

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1. तावत् त्रिभुवनं सद्यः कल्पान्तैधितसिन्धवः । प्लावयन्त्युत्कटाटोपचण्डवातेरितोर्मयः ॥ 3.11.30.
2. ततः कालाग्निरुद्रात्मा यत्सृष्टमिदमात्मनः । संनियच्छति कालेन घनानीकमिवानिलः ॥ 2.10.43.
3. यस्त्वन्तकाल इदमात्मकृतं स्वनेत्रवह्निस्फुलिंगशिखया भसितं न वेदः ॥ 8.7.32cd.
4. अग्ने रुद्रः । RV 2.1.6.
5. हिरण्यगर्भः समवर्तताग्रे । RV 10.121.1a.
6. हिरण्यगर्भम्....आदिपुरुषम्....इति होवाच । 5.1.9-10.
7. अजोऽनुबद्धः स गुणैरजायाः । 10.40.3c.
   श्रीधरः—सोऽजः = ब्रह्मापि
8. क्वाहं तमोमहदहंखचराग्निवार्भू-संवेष्टिताण्डघटसप्तवितस्तिकायः ।
   क्वेदृग्विधाविगणिताण्डपराणुचर्यावाताध्वरोमविवरस्य च ते महित्वम् ॥ 10.14.11.
9. मायां वितत्येक्षितुमात्मवैभवं ह्यहं कियानैच्छमिवार्चिरग्नौ । 10.14.9cd.

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fourteen worlds. He took to penance for divine one thousand years[1] (3.6 seconds of his one-hundred-year life) and as a result acquired wisdom from God[2]. Fortified with wisdom[3] and saturated with Him in body, mind and spirit[4], Hiraṇya-garbha was the first hermit[5] to discern what was to be manifested[6]. Then he created the fourteen worlds[7]. Indeed the fourteen worlds were his embodiment[8]. At Satya-loka[9], the topmost of the fourteen worlds, he began to live as the sovereign of the gross creation with his royal hall at the crest of golden mountain, Sumeru[10].

The cosmic mass or egg (*aṇḍa*), the embryo of the gross creation, was at the outset lifeless (*mṛta*). Between the bottom (viz, the earth) and the top (viz, the heaven), appeared the sun (*mārtaṇḍa*). Having revealed itself at the cosmic mass, turned into molten gold by its radiance, the sun

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1. स आदिदेवो जगतां परो गुरुः स्वधिष्ण्यमास्थाय सिसृक्षयैक्षत ।
तां नाध्यगच्छद् दृशमत्र सम्मतां प्रपञ्चनिर्माणविधिर्यया भवेत् ॥
स चिन्तयन् द्व्यक्षरमेकदाम्भस्युपाश्रृणोद् द्विर्गदितं वचो विभुः ।
स्पर्शेषु यत् षोडशमेकविंशं निष्किञ्चनानां नृप ! यद् धनं विदुः ॥
निशम्य तद्वक्तृदिदृक्षया दिशो विलोक्य तत्रान्यदपश्यमानः ।
स्वधिष्ण्यमास्थाय विमृश्य तद्धितं तपस्युपादिष्ट इवादधे मनः ॥
दिव्यं सहस्राब्दममोघदर्शनो जितानिलात्मा विजितोभयेन्द्रियः ।
अतप्यत स्माखिललोकतापनं तपस्तपीयांस्तपतां समाहितः ॥
तस्मै स्वलोकं भगवान् सभाजितः सन्दर्शयामास परं न यत् परम् ।
व्यपेतसंक्लेशविमोहसाध्वसं स्वदृष्टवद्भिर्विबुधैरभिष्टुतम् ॥ 2.9.5-9.
2. ज्ञानं परमगुह्यं मे यद् विज्ञानसमन्वितम् । सरहस्यं तदङ्गं च गृहाण गदितं मया ॥ 2.9.30.
3. देवा ऊचुः—नमो विज्ञानवीर्याय । 3.15.5a.
4. न भारती मेऽङ्ग ! मृषोपलक्ष्यते न वै क्वचिन्मे मनसो मृषा गतिः ।
न मे हृषीकाणि पतन्त्यसत्पथे यन्मे हृदौत्कण्ठ्यवता धृतो हरिः ॥ 2.6.33.
5. ऋषिमाद्यं न बध्नाति पापीयांस्त्वां रजोगुणः । 3.9.35ab; vide ŚU 5.2.
6. येन स्वरोचिषा विश्वं रोचितं रोचयाम्यहम् । यथार्कोऽग्निर्यथा सोमो यथर्क्षग्रहतारकाः ॥ 2.5.11.
7. 3.8.10-33.
8. हिरण्यगर्भोऽसि..... ॥
व्यक्तं विभो ! स्थूलमिदं शरीरम् । 7.3.32d, 33a.
9. तावास्वास्य जगत्स्रष्टा कुमारैः सहनारदः । हंसो हंसेन यानेन त्रिधामपरमं ययुः ॥ 2.24.20.
10. ततो ब्रह्मसभां जग्मुर्मेरोर्मूर्धनि सर्वशः । सर्वं विज्ञापयांचक्रुः प्रणताः परमेष्ठिने ॥ 8.5.18.

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acquired the name 'Hiraṇya-garbha'[1]—the cosmic life that makes for differentiations, sentient as well as insentient[2]. Thus the sun fertilized the cosmic egg. Hiraṇya-garbha shone as the Kalā of Garbhoda-śāyī.

The longevity of Hiraṇya-garbha is one hundred years made of two fiftees (*dvi-parārdha*). Man's year is god's one day. God's one year is a divine year. Twelve thousand divine years make four Yugas. 71.5 units of four Yugas constitute a Manvantara. Fourteen Manvantaras build a Kalpa. Two such Kalpas form a day of Hiraṇya-garbha. Yuga, Manvantara and Kalpa are the three milestones in each waking day of Hiraṇya-garbha.[3]

Manvantara-Avatāra

During the period of his waking, Hiraṇya-garbha creates all the fourteen worlds. The gross creation having thus been completed, God now concerns Himself with its sustenance to enhance moral order. But His sustenance is confined to the three worlds. The worlds beyond starting with Mahar-loka are the abodes of the enlightened who do not require at every step attention of God for their sustenance.

For the sustenance of the three worlds, God manifests Himself as the protector, the cosmic superintendent, at each of the above milestones of Hiraṇya-garbha's waking state i.e., at every Yuga, every Manvantara and the particular Kalpa covering the waking state of Hiraṇya-garbha. God, manifested during these three periods, is known as Yuga-Avatāra, Manvantara-Avatāra and Kalpa-Avatāra, respectively.

The triad viz, God (the superintendent), Indra (the ruler) and the gods (the assistants of Indra) in the heaven and the triad viz, hermits, Manu and his progeny on the earth closely collaborate to ensure moral order in the three worlds, during a Manvantara. Under the general supervision of a Manvatara-Avatāra, the hermits through the rigour of penance recover the Vedas rusted in course of time. The Manu concerned then propagates the Vedic religion. The lineage of Manu sets itself to the task of upholding the religion of its forefather, up to the end of that Manvantara. In the heaven, gods and their associates flourish with sacrificial offerings that

1. अण्डमध्यगतः सूर्यो द्यावाभूम्योर्यदन्तरम् । सूर्याण्डगोलयोर्मध्ये कोट्यः स्युः पञ्चविंशतिः ॥
मृतेऽण्ड एष एतस्मिन् यदभूत् ततो मार्तण्ड इति व्यपदेशः ।
हिरण्यगर्भ इति यद् हिरण्याण्डसमुद्भवः ॥ 5.20.43-44.

2. सूर्येण हि विभज्यन्ते दिशः खं द्यौर्महीं भिदा । स्वर्गापवर्गौ नरका रसौकांसि च सर्वशः ॥
देवतिर्यङ्मनुष्याणां सरीसृपसवीरुधाम् । सर्वजीवनिकायानां सूर्य आत्मा दृगीश्वरः ॥
5.20.45-46.

3. For details vide Ch. VI pp. 112-114.

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constitute the performance of Vedic religion on the earth. Indra, the king of the heaven, enjoys sovereignty over the three worlds, the gift of the Manvantara-Avatāra concerned, and protects his kingdom with rains in time.[1]

Yuga-Avatāra

To doubly ensure the propagation and maintenance of moral order, God incarnates Himself at every Yuga[2]. During that period, God impels the Siddhas like Sanaka to diffuse knowledge, hermits like Yājñavalkya to teach the art of action, Yogīs like Dattātreya to promulgate Yogic practices—all supplementaries to Vedic sacrifices[3]. At every Yuga of a Manvantara, Marīci etc.—the chain of progeny of Hiraṇya-garbha—multiply population; the dynasty of kings maintains law and order while the earth with natural changes continues till the end of a Kalpa—the daily waking period of Hiraṇya-garbha.[4]

Līlā-Avatāra

But in spite of such elaborate divine paraphernalia for securing moral order, divine sport acts upon[5] the free will of individuals. Instinct prevails over reason. As a consequence, law and order declines without abatement. Thus Satya gives place to Tretā, that to Dvāpara and that to Kali. The world is torn with quarrels and dissensions.

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1. मनवो मनुपुत्राश्च मुनयश्च महीपते ! इन्द्राः सुरगणाश्चैव सर्वे पुरुषशासनाः ॥
यज्ञादयो याः कथिताः पौरुष्यस्तनवो नृप ! मन्वादयो जगद्यात्रां नयन्त्याभिः प्रचोदिताः ॥
चतुर्युगान्ते कालेन ग्रस्ताञ्छ्रुतिगणान् यथा । तपसा ऋषयोऽपश्यन् यतो धर्मः सनातनः ॥
ततो धर्मं चतुष्पादं मनवो हरिणोदिताः । युक्ताः सञ्चारयन्त्यद्धा स्वे स्वे काले महीं नृप ॥
पालयन्ति प्रजापाला यावदन्तं विभागशः । यज्ञभागभुजो देवा ये च तत्रान्विताश्च तैः ॥
इन्द्रो भगवता दत्तां त्रैलोक्यश्रियमूर्जिताम् । भुञ्जानः पाति लोकांस्त्रीन् कामं लोके प्रवर्षति ॥
8.14.2-7.

2. कृतं त्रेता द्वापरं च कलिरित्येषु केशवः । नानावर्णाभिधाकारो नानैव विधिनेज्यते ॥
11.5.20.
एवं युगानुरूपाभ्यां भगवान् युगवर्तिभिः । मनुजैरिज्यते राजन् श्रेयसामीश्वरो हरिः ॥
11.5.35.

3. ज्ञानं चानुयुगं ब्रूते हरिः सिद्धस्वरूपधृक् । ऋषिरूपधरः कर्म योगं योगेशरूपधृक् ॥
8.14.8.

4. सर्गं प्रजेशरूपेण दस्यून् हन्याद् स्वराड्वपुः । कालरूपेण सर्वेषामभावाय पृथग्गुणः ॥
8.14.9.

5. सर्वे ह्यमी विधिकरास्तव सत्त्वधाम्नो ब्रह्मादयो वयमिवेश ! न चोद्विजन्तः ।
क्षेमाय भूतय उत्तात्मसुखाय चास्य विक्रीडितं भगवतो रुचिरावतारैः ॥ 7.9.13.

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At this juncture of disintegration and chaos, the Divine intervenes. God is incarnated to restore the moral equilibrium by punishing the wicked and rewarding the good[1]. As an Incarnation, God is endowed with a couple of bodies—spiritual[2] as well as material[3] with the remarkable difference that His material body is accessible to bald eyes. Such a supervening[4] Incarnation with all His impact addresses Himself to the task of toning up every thing[5] as a matter of sport and is thus called 'Līlā-Avatāra'.

Līlā-Avatāra freely chooses any form[6] to fulfil the desire of His devotees[7]. Indeed His physical appearance is a grace[8] to awaken humanity to right path[9]. At the brink of catastrophe of Vedic tradition[10], shines a Līlā-Avatāra to restore equilibrium[11]. To capture popular imagination, He behaves like an ordinary mortal[12]. Yet with magical powers He realizes His mission[13]. His teaching and life coalesce. Thus

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1. त्वं देहतन्त्रः प्रशमाय पाप्मनां निदेशभाजां च विभो ! विभूतये ।
यथावतारास्तव सूकरादयस्तथायमप्यात्मपथोपलब्धये ॥ 3.33.5.
2. लोकाभिरामां स्वतनुं धारणाध्यानमङ्गलम् । योगधारणयाऽऽग्नेय्यादग्ध्वा धामाविशत् स्वकम् ॥ 11.31.6.
3. ययाहरद् भुवो भारं तां तनुं विजहावजः । कण्टकं कण्टकेनैव द्वयं चापीशितुः समम् ॥
यथा मत्स्यादिरूपाणि धत्ते जह्याद् यथा नटः । भूभारः क्षपितो येन जहौ तच्च क्लेवरम् ॥ 1.15.34-35.
4. प्राधान्यतो यानृष आमनन्ति लीलावतारान् पुरुषस्य भूम्नः । 2.6.45ab.
5. भावयत्येष सत्त्वेन लोकान् वै लोकभावनः । लीलावतारानुरतो देवतिर्यङ्नरादिषु ॥ 1.2.34.
6. सुरेष्वृषिष्वीश ! तथैव नृष्वपि तिर्यक्षु यादस्स्वपि तेऽजनस्य ।
जन्मासतां दुर्मदनिग्रहाय प्रभो ! विधातः सदनुग्रहाय च ॥ 10.14.20.
7. नमस्ते देवदेवेश ! शङ्खचक्रगदाधर । भक्तेच्छोपात्तरूपाय परमात्मन् ! नमोऽस्तु ते ॥ 10.59.25.
8. यथामति गृणन्ति स्म कृतानुग्रहविग्रहम् ॥ 4.7.34cd.
9. मर्त्यावतारस्त्विह मर्त्यशिक्षणं रक्षोवधायैव न केवलं विभो !
कुतोऽन्यथा स्याद् रमतः स्व आत्मनः सीताकृतानि व्यसनानीश्वरस्य ॥ 5.19.5.
10. त्वयोदितोऽयं जगतो हिताय यदा यदा वेदपथः पुराणः ।
बाध्येत पाखण्डपथैरसद्भिस्तदा भवान् सत्त्वगुणं बिभर्ति ॥ 10.48.23.
11. इत्थं नृतिर्यगृषिदेवझषावतारैर्लोकान् विभावयसि हंसि जगत्प्रतीपान् ।
धर्मं महापुरुष ! पासि युगानुवृत्तम्··· । 7.9.38abc.
12. मर्त्यावतारस्त्विह मर्त्यशिक्षणम् । 5.19.5a.
13. नैतावता भगवतः स्वमायामयवृत्तिभिः । न दुष्येतानुभावस्तैर्मायिनः कुहकं यथा ॥ 12.10.30.

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He sets up an ideal[1] to be emulated.[2] A Yuga-Avatāra and a Līlā-Avatāra favour with their pulsating presence while a Manvantara-Avatāra operates incognito—but all addressed to their respective tasks of handling the cosmos at its origination, sustenance and destruction.

Thus God as a witness (Aṁśa) and as an In-charge (Kalā) sees through the orderly unfoldment of the cosmos in which individual freedom works within the divine framework. The Doctrine of Incarnation is a recognition of this perspective.

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1. यदा ह्यधर्मेण तमोधियो नृपा जीवन्ति तत्रैष हि सत्त्वतः किल ।
धत्ते भगं सत्यमृतं दयां यशो भवाय रूपाणि दधत् युगे युगे ॥ 1.10.25.
2. जीवस्य यः संसरतो विमोक्षणं न जानतोऽनर्थवहाच्छरीरतः ।
लीलावतारैः स्वयशःप्रदीपकं प्राज्वालयत् त्वा तमहं प्रपद्ये ॥ 10.70.39.

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Chapter VI

THE PRINCIPLE OF TIME

(KĀLA)

Kāla—the principle of creation

Opinions differ as to the single factor that vitally accounts for the creation. The Mīmāṁsakas affirm that Karma, especially sacrificial act, is the cause of the creation. The Cārvākas, exclusively concerned with immediate present, hold out Nature *(svabhāva)* and no external agency to be responsible for the creation. The Astronomers try to explain everything in terms of stars *(graha, daiva)*. The Vātsyāyana School traces everything to libido *(kāma)*. The Bhāgavata strikes a note different from these beaten tracks. Time, asserts the Bhāgavata,[1] is crucial for bringing about the cosmos. Time therefore demands recognition as a separate category, the twenty-fifth,[2] beside the twenty-four categories (from Prakṛti to the gross five elements) known to be directly involved in the process of the creation.

The Bhāgavata maintains, as already noticed, that before the appearance of the cosmos in any form, God Viṣṇu was wrapped in the state of inactivity *(yoga-nidrā)*. Then on the one hand Māyā-śakti with its derivatives (Avidyā, Vidyā, Prakṛti, Kāla, Svabhāva and Karma) and on the other the individual souls (Jīva) lay merged in Him. Only Cit-śakti, God's native splendour, kept on ablaze[3]. Under the spur of divine sport, God's will—a stir in Cit-śakti—first motivated Kāla[4]. Thus activized, Kāla roused Svabhāva and Karma, the other two accessories of Prakṛti, for the creation[5].

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1. केचित् कर्म वदन्त्येनं स्वभावमपरे नृप । एके कालं परे दैवं पुंसः काममथापरे ॥
   4.11.22; vide also श्रीधर thereon.
2. यः कालः पञ्चविंशकः ॥ 3.26.15d.
3. उदाप्लुतं विश्वमिदं तदाऽऽसीद् यन्निद्रयामीलितदृङ् न्यमीलयत् ।
   अहीन्द्रतल्पेऽधिशयान एकः कृतक्षणः स्वात्मरतौ निरीहः ॥ 3.8.10.
4. सोऽन्तःशरीरेऽर्पितभूतसूक्ष्मः कालात्मिकां शक्तिमुदीरयाणः ।
   उवास तस्मिन् सलिले पदे स्वे यथाऽनलो दारुणि रुद्धवीर्यः ॥ 3.8.11.
5. चतुर्युगानां च सहस्रमप्सु स्वपन् स्वयोदीरितया स्वशक्त्या ।
   कालाख्ययाऽऽसादितकर्मतन्त्रो लोकानपीतान् ददृशे स्वदेहे ॥ 3.8.12.

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In due recognition of the role of Kāla in the cosmic process, the Bhāgavata looks upon Kāla not only as a power of God[1] but also as God Himself revealed within as Puruṣa and without as Kāla[2]. While Puruṣa stirs the mind to spirituality, Time stirs the cosmic process. Thus the Bhāgavata conceives Kāla as God[3], as God's power and lastly as sequence.

Hence the starting point of the cosmic process is Kāla. Being awakened by it, Svabhāva and Karma in collaboration with Kāla operate upon Prakṛti, all under the superintendence of Puruṣa i.e., God. Kāla, as already stated, breaks the equilibrium of the three Guṇas that constitute Prakṛti. Svabhāva ensures their onward flow while Karma checks their movement into the origination of a category or a whole[4]. The same process is repeated at every stage of the creation. As a result, the grossest of the gross comes into being.

Kāla as sequence

Time as sequence ranges from Paramāṇu (the time occupied by the sun to negotiate the tiniest particle) to Dvi-parārdha (the longevity of Hiraṇya-garbha)[5]. In the measurement of this hierarchy of time, year serves as

1. (i) **वीर्य**

स एव भूयो निजवीर्यबोदितां स्वजीवमायां प्रकृतिं सिसृक्षतीम् ।
अनामरूपात्मनि रूपनामनी विधित्समानोऽनुससार शास्त्रकृत् ॥ 1.10.22.

(ii) **कला**

एको नारायणो देवः पूर्वसृष्टं स्वमायया । संहृत्य कालकलया कल्पान्त इदमीश्वरः ॥ 11.9.16.

(iii) **चेष्टा**

स खल्विदं भगवान् कालशक्त्या गुणप्रवाहेण विभक्तवीर्यः ।
करोत्यकर्तैव निहन्त्यहन्ता चेष्टा विभूम्नः खलु दुर्विभाव्या ॥ 4.11.18; vide also 10.3.26.

(iv) **प्रभाव**

प्रभावं पौरुषं प्राहुः कालमेके····। 3.26.16ab.

2. अन्तः पुरुषरूपेण कालरूपेण यो बहिः । समन्वेत्येष सत्त्वानां भगवानात्ममायया ॥ 3.26.18; vide also 10.10.30.

3. नमस्तुभ्यं भगवते पुरुषाय महात्मने । कालाय कालनाभाय कालावयवसाक्षिणे । 10.16.39 ab, 41 ab.

4. कालाद् गुणव्यतिकरः । 2.5.22a; vide also 3.20.12; 3.26.17.

5. वंशीधर on 3.11.33 counts the hierarchy of time :—

एकं दश शतञ्चैव सहस्रमयुतं तथा । लक्षं च नियुतं चैव कोटिरर्बुदमेव च ।
वृन्दं खर्वो निखर्वश्च शङ्खः पद्मश्च सागरः । अन्त्यं मध्यं पराधं च दशवृद्ध्या यथाक्रमम् ॥
—इति गणितरत्नाकरे ।

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the yard-stick. The longevity of 'puruṣa' is one hundred years. 'Puruṣa' may be man, god or Hiraṇya-garbha. The year of man, the year of god and the year of Hiraṇya-garbha differ mutually in duration. For example, a year of man is the time the sun takes in crossing the twelve Rāśis. But man's one year is god's one day.[1]

The four Yugas

Four Yugas are made of twelve thousand divine years i. e., years of god. The Bhāgavata[2] offers the following details as to the duration of each Yuga in terms of divine years :-

	Satya	*Tretā*	*Dvāpara*	*Kali*	*Total*
Sandhyā	400	300	200	100 =	1000
Yuga	4000	3000	2000	1000 =	10000
Sandhyāṁśa	400	300	200	100 =	1000
Total	4800	3600	2400	1200 =	12000

The above scheme suggests (I) that in spite of all divine efforts to maintain moral order, free will of man makes for its steady decline; (2) that each successive Yuga in this process of steady decline is shorter than its immediately preceding one so that the advent of Satya-yuga, the golden era, may be accelerated; (3) that the transition from one Yuga to another is not sudden; the previous Yuga shades into the dawn of the succeeding one and (4) that the setting twilight *(sandhyā)* the dawning twilight *(sandhyāṁśa)* is much shorter than (i.e., one-tenth of) the respective Yuga. This means that the period of transition from one Yuga to another is the coalescence of the setting twilight and the dawning twilight. Transition is thus not a revolution but a devolution.

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1. यदुपरिष्टात् सूर्यरथस्य मेरुं परिभ्रमतः संवत्सरात्मकं चक्रं देवानामहोरात्राभ्यां परिभ्रमति । 5.20.30.

2. (i) कृतं त्रेता द्वापरं च कलिश्चेति चतुर्युगम् । दिव्यैर्द्वादशभिर्वर्षैः सावधानं निरूपितम् ॥
चत्वारि त्रीणि द्वे चैकं कृतादिषु यथाक्रमम् । संख्यातानि सहस्राणि द्विगुणानि शतानि च ॥
सन्ध्यांशयोरन्तरेण यः कालः शतसंख्ययोः । तमेवाहुर्युगं तज्ज्ञा यत्र धर्मो विधीयते ॥ 3.11.18-20.

(ii) श्रीधर on 3.11.19 :— कृतयुगे चत्वारि सहस्राणि; सन्ध्यासन्ध्यांशयोश्चत्वारि चत्वारि शतानि इति अष्टौ शतानि च । एवं त्रेतादिष्वपि योज्यम् ।

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Kalpa

If the above four Yugas of twelve thousand divine years are taken as a unit, then one thousand of such units makes a Kalpa[1]. For the purpose of administration, a Kalpa covers the reign of fourteen Manus[2], of equal length. This means that each Manu administers for a period of 71.5 units of four Yugas[3].

A Kalpa is half a day i. e., twelve hours of Hiraṇya-garbha. As already noticed, at the end of his twelve-hour activity during the day, Hiraṇya-garbha retires to take rest for twelve hours of his night i. e., another Kalpa. The moment he withdraws, the three worlds are dissolved[4]. When after his rest, Hiraṇya-garbha resumes his assignment on the next day, similar three worlds are brought into being[5].

Parārdha

As already mentioned, the longevity of Hiraṇya-garbha is one hundred years made of days, each of which consists of a couple of Kalpas of twelve hours each. His one hundred years are divided into two equal halves, each half being called '*parārdha*' i. e., half *(ardha)* of his maximum *(para)* longevity. The first Kalpa of his first Parārdha i. e., the first twelve hours of his life is known as Brāhma-kalpa in that during this period he assumed the charge of the category of Buddhi, the first evolute of Prakṛti. He was also called 'Śabda-brahma' because the sound '*Om*', the nucleus of all sounds including the four Vedas, is the expression of the category of Buddhi. Thus born as Viriñci in charge of Rajaḥ at the

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1. चतुर्युगसहस्रं तु ब्रह्मणो दिनमुच्यते ।
   स कल्पः..... ॥ 12.4.2abc.
2. स कल्पो यत्र मनवश्चतुर्दश विशांपते ॥ 12.4.2cd.

   The fourteen मनु s are :—(1) स्वायम्भुव 3.21.1; (2) स्वारोचिष 8.1.19; (3) उत्तम (प्रियव्रत-पुत्र) 8.1.23; (4) तामस (उत्तम-भ्राता) 8.1.27-28; (5) रैवत (तामस भ्राता) 8.5.2-5; (6) चाक्षुष (चक्षुः-पुत्र) 8.5.7-9; (7) present मनुः—श्राद्धदेव or सत्यदेव (विवस्तत्-पुत्र) 8.13.1-10; (8) सावर्णि (सवर्णा-पुत्र) 8.13.11-17; (9) दक्ष-सावर्णि (वरुण-पुत्र) 8.13.18-20; (10) ब्रह्म-सावर्णि (उपश्लोक-पुत्र) 8.13.21-23; (11) धर्म-सावर्णि 8.13.24-26; (12) रुद्र-सावर्णि 8.13.27-29; (13) देव-सावर्णि 8.13.30-32; and (14) इन्द्र-सावर्णि 8.13.33-35.
3. स्वं स्वं कालं मनुर्भुङ्क्ते साधिकामेकसप्ततिम् । 3.11.24a.
4. स कल्पो यत्र मनवश्चतुर्दश विशांपते !
   तदन्ते प्रलयस्तावान् ब्राह्मी रात्रिरुदाहृता । त्रयो लोका इमे तत्र कल्पन्ते प्रलयाय हि ॥ 12.4.2cd, 3.
5. निशावसाने आरब्धो लोककल्पोऽनुवर्तते । 3.11.23ab.

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differentiation of Prakṛti by the operation of Kāla, the creator began his assignment during the first twelve hours of his life i. e., Brāhma-kalpa—so called because harnessed to the assignment his name was then Brahmā[1].

Brahmā was at his assignment for full fifty years (*Brāhma-mahā-kalpa parārdha*) of his life. After the completion of this first fifty-year period, dawned the moment of appearance of the lotus (*padma*), the nucleus for the emergence of the fourteen worlds (*loka*). That lotus of gold (*hiraṇya*) served as the womb (*garbha*) of the officer-in-charge of the gross creation. From the twelve-hour slumber at the last lap of his first fifty years of life, awoke the creator. Emerging from the womb of the golden lotus he then assumed the designation, 'Hiraṇya-garbha'. Thus the creator had already completed first fifty years of his life when he was reborn as Hiraṇya-garbha, to discharge his new assignment viz, the creation of the fourteen worlds. The first twelve hours of his rebirth is known as '*Varāha kalpa*'. For, during this period God incarnated Himself as a Boar (*varāha*) to uplift the mass (*virāṭ*), composed of the categories including the five gross elements, from the dark chasm of their liquid state, so that from the depth of the 'unconscious' composite matter could come to the level of the 'conscious' as '*loka-padma*'[2], This Kalpa is also known as '*Pādma-kalpa*' obviously because it was the period of appearance of Hiraṇya-garbha at the cosmic lotus.

Sovereignty of Kāla

For the Bhāgavata[3], Destiny (Daiva) is Karma and like Kāla it is other than the twenty-four categories from Prakṛti to the five gross elements. At all stages, as in the creation, so also in sustenance Kāla and

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1. .....अस्यापि परमायुर्वयःशतम् ॥
यदर्धमायुषस्तस्य परार्धमभिधीयते । पूर्वः परार्धोऽतिक्रान्तो ह्यपरोऽद्य प्रवर्तते ॥
पूर्वस्यादौ परार्धस्य ब्राह्मो नाम महानभूत् । कल्पो यत्राभवद् ब्रह्मा शब्दब्रह्मेति यं विदुः ॥
3.11.32cd,33-34.

श्रीधर on 2.10.46.–ब्रह्मणः सम्बन्धी कल्पो महाकल्पः; विकल्पोऽवान्तरः ।
महाकल्पे प्राकृता महदादिसर्गाः; अवान्तरकल्पे च वैकृताः स्थावरादिसर्गाः ।

2. तस्यैव चान्ते कल्पोऽभूद् यं पाद्ममभिचक्षते । यद्धरेर्नाभिसरस आसील्लोकसरोरुहम् ॥
अयं तु कथितः कल्पो द्वितीयस्यापि भारत । वाराह इति विख्यातो यत्रासीत् सूकरो हरिः ॥
3.11.35-36.

3. एतद् भगवतो रूपं ब्रह्मणः परमात्मनः । परं प्रधानपुरुषं दैवं कर्मविचेष्टितम् ॥
रूपभेदास्पदं दिव्यं काल इत्यभिधीयते । 11.29.36-37ab.

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Karma i.e., Time and Action closely co-operate to hold their sway[1]. Like Karma or Destiny, Kāla or Time is irresistible in its dispensation[2]. All remedial measures are exercises in futility[3]. Like a string, Kāla binds the world[4]. Like a current, it sweeps everything into the midstream.[5] Like wind gathering and dispersing clouds, straws, fibres of cotton or particles of dust, Time brings men together and throw them apart[6]. Time makes man dance as a puppet.[7] When favourable, it helps man tide over most formidable obstacles[8]. When unfavourable, it removes with its icy hand man at the peak of his glory[9]. Time sustains life by breeding loss of memory[10].

Indeed ranging from the atom (*paramāṇu*) to the longevity (*dvi-parārdha*) of Hiraṇya-garbha, Time is the wheel of Viṣṇu[11] (Viṣṇu-cakra)—the year geared to the chariot of the sun[12]—to destroy evil forces[13]. The supreme master[14], Time strikes terror into all. Thus

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1. तथाप्यहं न शोचामि न प्रहृष्यामि कर्हिचित् । कालेन दैवयुक्तेन जानन् विद्रावितं जगत् ॥ 10.54.14.
2. (i) दैवाधीनेषु कामेषु दैवाधीनः स्वयं पुमान् । 3.3.23ab; vide also 4.11.24.
   (ii) भूतेषु कालस्य गतिं दर्शयन्नप्रतिक्रियाम् ॥ 1.8.4cd; vide also 1.3.19; 8.11.22; 9.10.22.
3. बलेन सचिवैर्बुद्ध्या दुर्गैर्मन्त्रौषधादिभिः । सामादिभिरुपायैश्च कालं नात्येति वै जनः ॥ 8.21.22.
4. तदिदं कालरशनं जनाः पश्यन्ति सूरयः । 8.11.8ab.
5. कालो भवानाक्षिपतीश ! विश्वं स्रोतो यथान्तःपतितं गभीरम् ॥ 8.17.27cd.
6. वायुर्यथा घनानीकं तृणं तूलं रजांसि च । संयोज्याक्षिपते भूयस्तथा भूतानि भूतकृत् ॥ 10.82.44.
7. विक्रीडितं तेऽर्भकचेष्टितं यथा ॥ 10.39.19d.
8. प्रायोऽधुना तेऽसुरयूथनाथा अपारणीया इति देवि ! मे मतिः ।
   यत्तेऽनुकूलेश्वरविप्रगुप्ता न विक्रमस्तत्र सुखं ददाति ॥ 8.17.16.
9. यस्तावदस्य बलवानिह जीविताशां सद्यश्छिनत्त्यनिमिषाय नमोऽस्तु तस्मै ॥ 3.9.17cd.
10. प्राक्कल्पविषयामेतां स्मृतिं ते मुनिसत्तम । न ह्येष व्यवधात् काल एष सर्वनिराकृतिः ॥ 1.6.4.
11. भगवतो विष्णोश्चक्रात् परमाण्वादिद्विपरार्धापवर्गकालोपलक्षणात्····
    ····कालचक्रनिजायुधं साक्षात् भगवन्तम्···· । 5.14.29.
12. ····सूर्यरथस्य संवत्सरात्मकं चक्रम्···· 5.20.30.
13. कालरूपोऽवतीर्णोऽस्यामभवाय सुरद्विषाम् ॥ 1.13.48cd; vide also 7.4.26.
14. ····कालोऽयमर्थकृत् ॥
    यः प्रभुः सर्वभूतानाम्····। 8.21.19d, 20a.

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Time as God, as the power of God and as sequence upholds physical and moral laws[1].

Time—the principle of death

Time is fundamentally responsible for the disturbance of equilibrium. In other words, Time brings about change. Change is both creation and death—the creation of the new and the death of the old. As the lord of disturbance of equilibrium or change, Time is therefore the master of death as well.

Nitya-pralaya

The world is caught up in perpetual flux. Things are changing every moment. So every moment things are dying. Every moment of life as that of an object is haunted by death. The entire cosmos is irrevocably playing every moment into the hands of death. The Bhāgavata calls this constant dissolution, 'Nitya-pralaya'[2].

Naimittika-pralaya

In spite of constant change, the cosmos continues anew. But at the end of a Kalpa with the expiry of Hiraṇya-garbha's twelve-hour duty, the three worlds are dissolved or rather are reduced to ashes by the cosmic fire of Rudra[3], as already stated. Caused by such fire, the dissolution is called 'Naimittika-pralaya'.

Prākṛtika-pralaya

The cosmic creator in course of time completes his longevity of one hundred years. He was born as Viriñci, a Guṇāvatāra; spent the first fifty years of his life as the in-charge of the category of Buddhi, as Brahmā; and lastly the second fifty years of his life as Hiraṇya-garbha in-charge of the gross creation. Having thus discharged his assignment at all the three stages of the creation—causal, subtle and gross—covering his entire longevity of one hundred years, the cosmic creator then merges into

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1. 3.29.37-45.
2. नित्यदा सर्वभूतानां ब्रह्मादीनां परन्तप ! उत्पत्तिप्रलयावेके सूक्ष्मज्ञाः सम्प्रचक्षते ॥
कालस्रोतोजवेनाशु ह्रियमाणस्य नित्यदा । परिणामिनामवस्थास्ता जन्मप्रलयहेतवः ॥
अनाद्यन्तवतानेन कालेनेश्वरमूर्तिना । अवस्था नैव दृश्यन्ते वियति ज्योतिषामिव ॥
12.4.35-37.
3. (i) एष नैमित्तिकः प्रोक्तः प्रलयो यत्र विश्वसृक् । शेतेऽनन्तासनो विश्वमात्मसात्कृत्य चात्मभूः ॥
12.4.4.
(ii) त्रिलोक्यां दह्यमानायां शक्त्या संकर्षणाग्निना । यान्त्यूष्मणा महर्लोकाज्जनं भृग्वादयोऽर्दिताः ॥
3.11.29.

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God from whom he had emerged as a Kalā, as already noticed. With the merger of the cosmic creator, the entire gross creation consisting of the fourteen worlds merges[1] into the five gross elements and all the categories including the five gross elements merge into Prakṛti. Such dissolution to Prakṛti is therefore called 'Prākṛtika-pralaya'[2].

Thus Time or Kāla sweeps every thing away. At Prākṛtika-pralaya, God withdraws His superintendence because He has nothing to superintend over[3]. Prakṛti regains its equilibrium. All the derivatives of Māyā (Avidyā, Vidyā, Prakṛti, Kāla, Svabhāva and Karma) join this grand procession. They enter Māyā which then is lulled into God with Cit-śakti only shining in unabated splendour. At that stage Time or Kāla falls back upon its original state of pure existence. In other words, Time as sequence is superseded by Time as the power of God and lastly Time as the power of God is superseded by Time as God, at Prākṛtika-pralaya.

Ātyantika-pralaya

At the state of Prākṛtika-pralaya, God as Sa-guṇa-Brahma, with Māyā and the individual souls including Hiraṇya-garbha lying dormant therein, is liable to fresh spurt of creation. The whole thing then becomes the repetition of the old game. The Bhāgavata therefore conceives absolute dissolution without return. This absolute *(ātyantika)* state of no return *(pralaya)* is emancipation of the individual soul—absolute freedom from the trammels of pragmatism including Time[4].

Conclusion

The Bhāgavata thus conceives four types of dissolution (*pralaya*)—constant *(nitya)*, occasional *(naimittika)*, cosmic *(prākṛtika)* and absolute *(ātyantika)*[5]. As time plays its role in all of them, it is responsible both

1. स्थानं मदीयं सहविश्वमेतत् क्रीडावसाने द्विपरार्धसंज्ञे ।
भ्रूभङ्गमात्रेण हि संदिधक्षोः कालात्मनो यस्य तिरोभविष्यति ॥ 9.4.53.
2. द्विपरार्धे त्वतिक्रान्ते ब्रह्मणः परमेष्ठिनः । तदा प्रकृतयः सप्त कल्पन्ते प्रलयाय वै ॥
एष प्राकृतिको राजन् ! प्रलयो यत्र लीयते । आण्डकोशस्तु संघातो विघाते उपसादिते ॥
etc. 12.4.5-21.
3. लयः प्राकृतिको ह्येष पुरुषाव्यक्तयोर्यदा । शक्तयः सम्प्रलीयन्ते विवशाः कालविद्रुताः ॥
12.4.22.
4. यदैवमेतेन विवेकहेतिना मायामयाहंकरणात्मबन्धनम् ।
छित्त्वाच्युतात्मानुभवोऽवतिष्ठते । तमाहुरात्यन्तिकमङ्ग ! संप्लवम् ॥ 12.4.34.
5. नित्यो नैमित्तिकश्चैव तथा प्राकृतिको लयः । आत्यन्तिकश्च कथितः कालस्य गतिरीदृशी ॥
12.4.38.

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for bondage and liberation[1]. Indeed, as the sun, Viṣṇu operates within the three worlds with His power of Time, manifesting effects from the causes to realize twofold mission : to provide for heaven etc. as the results of sacrifice and to dispel the illusion of the individual soul on the development of dispassionateness at the futility of all time-consuming endeavours[2].

Vitally concerned with the cosmos at all its three stages—origination, sustenance and destruction, Time per se has no beginning, end or change[3]. Thus Time is free from the limitations it imposes on others. As a power, it has emerged from God[4]. Yet always present at the cosmos, it is eternal[5].

Liberated souls escape the clutches of Time[6]. Even God-filled souls, still lingering in material existence, do not feel the impact of Time[7]. Mastering the cosmos, it serves Lord Viṣṇu. The entire gamut of Time's operation, ranging from the atomic moment to the moment of salvation is only an instant *(nimeṣa)* in God's infinitude[8]!

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1. वीर्याणि तस्याखिलदेहमाजाभन्तर्बहिः पूरुषकालरूपैः ।
   प्रयच्छतो मृत्युमुतामृतं च मायामनुष्यस्य वदस्व राजन् ॥ 10.1.7.
2. यः सृज्यशक्तिमुरुधोच्छ्वसयन् स्वशक्त्या पुंसोऽभ्रमाय दिवि धावति भूतभेदः ।
   कालाख्यया गुणमयं क्रतुभिर्वितन्वंस्तस्मै वलिं हरत वत्सरपञ्चकाय ॥ 3.11.15.
3. योऽनन्तोऽन्तकरः कालोऽनादिरादिकृदव्ययः । 3.29.45ab; 4.11.19ab.
4. कालोऽयं परमाण्वादिर्द्विपरार्धान्त ईश्वरः । नैवेशितुं प्रभुर्भूम्न ईश्वरो धाममानिनाम् ॥ 3.11.38.
5. कालात्मनोश्च नित्यत्वात्····। 7.3.10c.
6. यं माममृच्छस्त्वमुपेत्य योगात् समासहस्रान्त उपारतं वै ।
   स एष साक्षात् पुरुषः पुराणो न यत्र कालो विशते न वेदः ॥ 8.12.44.
7. श्रीधर on 3.21.18 :—कालचक्रम्····जगदाकृष्य धावदपि····त्वद्-भक्तानाम् आयुराच्छिद्य धावन् न भवति ।
8. कालोऽयं द्विपरार्धाख्यो निमेष उपचर्यते । अव्याकृतस्यानन्तस्य अनादेर्जगदात्मनः ॥ 3.11.37.

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Chapter VII

THE PRINCIPLE OF ACTION

(KARMA)

The source of action

The soul per se has no bondage and therefore no liberation. Yet from time immemorial Avidyā derived from Māyā, the principle of materiality, has been playing upon the soul, to further the cause of divine sport. Under the spell of Avidyā, the real nature of the soul is concealed[1] and the non-soul i. e., the subtle body consisting of five sense organs, five action organs, the mind, the vital air and the five elements[2], with the mind as the dominating factor[3], is superimposed upon the soul[4]. As a result, the attributes of the vital air viz, hunger and thirst, those of the sense organs viz, blindness etc. and those of the mind viz, desire etc. are all ascribed to the soul.[5]

The association of Avidyā, that of the mind and that of Karma (the stock of merit and demerit dormant in the mind) with the soul[6] have been persisting without beginning and are too subtle to be exposed to scrutiny. Karma or action stored in the mind as destiny (*adṛṣṭa*) serves as the shackle (*hṛdaya-granthi*) between the subtle body and the soul[7].

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1. पराभवस्तावदबोधजातः । 5.5.5a.
2. पञ्चभिः कुरुते स्वार्थान् पञ्च वेदाय पञ्चभिः । एकस्तु षोडशेन त्रीन् स्वयं सप्तदशोऽश्नुते ॥ 6.1.50.
3. (i) यावल्लिङ्गान्वितो ह्यात्मा तावत् कर्मनिबन्धनम् । ततो विपर्ययः क्लेशो मायायोगोऽनुवर्तते ॥ 7.2.47.
   (ii) भुङ्क्ते ह्यव्यवधानेन लिङ्गेन मनसा स्वयम् ॥ 4.29.60cd.
4. (i) एवं मनः कर्म वशं प्रयुङ्क्ते अविद्ययाऽऽत्मन्युपधीयमाने । 5.5.6ab.
   (ii) यावत् क्रियास्तावदिदं मनो वै कर्मात्मकं येन शरीरबन्धः ॥ 5.5.5cd; vide also 4.29.77ab.
5. प्राणेन्द्रियमनोधर्मैरात्मन्यध्यस्य निर्गुणः । शेते कामलवान् ध्यायन् ममाहमिति कर्मकृत् ॥ 4.29.25.
6. ममैते मनसा यद्यदसावहमिति ब्रुवन् । गृह्णीयात् तत् पुमान् राद्धं कर्म येन पुनर्भवः ॥ 4.29.62.
7. कर्माशयं हृदयग्रन्थिबन्ध-
   मविद्यया.....। 5.5.14ab.

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The mind is a tremendous force. Uncontrolled, it controls the organs[1]. The mind is primarily responsible for all sufferings, and not fellow men, gods, the soul or the stars, as ordinarily supposed[2]. Yet by itself the mind resembles a lamp. Linked with wick and oil, the lamp emits flame and smoke. But without them, it falls back upon its transparent unflickering flame. The mind under action undergoes empirical distortions. But left to itself, the mind clings to the Supreme Truth.[3]

The function of action

In the evolutionary process, as already noticed, Karma is responsible for the origination of categories. But Karma not only operates on Prakṛti but also on the mind in its internal as well as external transformations. Under Karma, always inherent in the mind and always seeking maturity, the mind may become tranquil (*śānta*), hectic (*ghora*) or inert (*mūḍha*) with the preponderance of Sattva, Rajaḥ or Tamaḥ respectively. Thus transformed under the impact of Karma, the mind leads to three types of fresh actions—white (*śukla*), red (*lohita*) and black (*kṛṣṇa*) that respectively bring into existence the life of god, that of man and that of demon[4].

Three types of mental phenomena are correspondingly brought about by the above three types of the mind. For instance, peace is an expression of the tranquil mind, desire that of the hectic mind and anger that of the stupid mind[5]. Thus peace, desire or anger points to the type

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1. मनोवशेऽन्ये ह्यभवन् स्म देवा मनश्च नान्यस्य वशं समेति ।
   भीष्मो हि देवः सहसः सहीयान् युङ्क्षाद् वशे तं स हि देवदेवः ॥ 11.23.48.
2. 11.23.51-57 ending with the following :—
   न केनचित् क्वापि कथंचनास्य द्वन्द्वोपरागः परतः परस्य ।
   यथाहमः संसृतिरूपिणः स्यादेवं प्रबुद्धो न बिभेति भूतैः ॥
3. गुणानुरक्तं व्यसनाय जन्तोः क्षेमाय नैर्गुण्यमथो मनः स्यात् ।
   यथा प्रदीपो घृतवर्त्तिमश्नन् शिखाः सधूमा भजति ह्यन्यदा स्वम् ।
   पदं तथा गुणकर्मानुबिद्धं वृत्तीर्मनः श्रयतेऽन्यत्र तत्त्वम् ॥ 5.11.8.
4. मनो गुणान् वै सृजते बलीयस्ततश्च कर्माणि विलक्षणानि ।
   शुक्लानि कृष्णान्यथ लोहितानि तेभ्यः सवर्णाः सृतयो भवन्ति ॥ 11.23.44.
5. शमो दमस्तितिक्षेक्षा तपः सत्यं दया स्मृतिः । तुष्टिस्त्यागो स्पृहा श्रद्धा ह्रीर्दयादिः स्वनिर्वृतिः ॥
   काम ईहा मदस्तृष्णा स्तम्भ आशीर्भिदा सुखम् । मदोत्साहो यशः प्रीतिर्हास्यं वीर्यं बलोद्यमः ॥
   क्रोधो लोभोऽनृतं हिंसा याच्ञा दम्भः कलमः कलिः । शोकमोहौ विषादार्ती निद्राऽऽशा भीरनुद्यमः ॥
   सत्त्वस्य रजसश्चैतास्तमसश्चानुपूर्वशः । वृत्तयो वर्णितप्रायाः..... ॥
   11.25.2-5abc.

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of the mind in operation[1], which in its turn suggests the type of action operating upon the mind[2].

Besides the above three types of phenomena surging within the three types of the mind, each type of the mind undergoes eleven kinds of external transformations in response to external objects through the five sense organs, the five action organs and with reference to its own self[3]. The eleven kinds of transformations are further liable to myriad variations[4].

The modus operandi of the mind

The above three types of the mind need not be mutually exclusive. All the three types may function as three aspects of the same mind of an individual, with equal prominence at a time in three different directions. For example, the same mind of the same individual may exhibit its tranquil aspect in the pursuit of Dharma, hectic aspect in that of wealth, and stupid aspect in that of cravings of the flesh, leading to faith, acquisition of wealth and crude pleasure respectively[5]. The above three aspects of the same mind of the same individual may assert themselves simultaneously with equal emphasis towards the same object. For example, the daily routine of an individual may consist of daily and occasional duties performed with selflessness (Sāttvika mind), selfish acts motivated by desire (Rājasa mind) and domestic pleasures derived from stupidity (Tāmasa mind)[6]. The specific behaviour of an individual suggests the type of mind he has brought to bear upon it[7]. Such behaviour may however be

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1. पुरुषं सत्त्वसंयुक्तमनुमीयाच्छमादिभिः । कामादिभी रजोयुक्तं क्रोधाद्यैस्तमसा युतम् ॥ 11.25.9.
2. एते गुणमया भावाः पुरुषाव्यक्तधिष्ठिताः । एताः संसृतयः पुंसो गुणकर्मनिबन्धनाः । 11.25.31ab, 32ab.
3. एकादशासन् मनसो हि वृत्तय आकूतयः पञ्च धियोऽभिमानः ।
मात्राणि कर्माणि पुरं च तासां वदन्ति चैकादश वीर ! भूमीः ॥
गन्धाकृतिस्पर्शरसश्रवांसि विसर्गरत्यर्त्यभिजल्पशिल्पाः ।
एकादशं स्वीकरणं ममेति शय्यामहं द्वादशमेक आहुः ॥ 5.11.9-10.
4. द्रव्यस्वभावाशयकर्मकालैरेकादशामी मनसो विकाराः ।
सहस्रशः शतशः कीटिशश्च क्षेत्रज्ञतो न मिथो न स्वतः स्युः ॥ 5.11.11.
5. धर्मे चार्थे च कामे च यदासौ परिनिष्ठितः । गुणानां संनिकर्षोऽयं श्रद्धारतिधनावहः ॥ 11.25.7.
6. प्रवृत्तिलक्षणे निष्ठा पुमान् यदि गृहाश्रमे । स्वधर्मे चानुतिष्ठेत गुणानां समितिर्हि सा ॥ 11.25.8.
7. यदा भजति मां भक्त्या निरपेक्षः स्वकर्मभिः । तं सत्त्वप्रकृतिं विद्यात् पुरुषं स्त्रियमेव वा ॥
यदा आशिष आशास्य मां भजेत स्वकर्मभिः । तं रजःप्रकृतिं विद्याद्धिंसामाशास्य तामसम् ॥
सत्त्वं रजस्तम इति गुणा जीवस्य नैव मे । चित्तजा यैस्तु भूतानां सज्जमानो निबध्यते ॥ 11.25.10-12.

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conditioned, besides the specific type of the mind, by materials, time, place, situation and so on[1].

The consolidation of experiences in the mind

All the above empirical experiences, internal as well as external, find consolidation *(sannipāta)* in the mind in terms of 'I' or 'mine'. Thus an experience may take the shape of "I am peaceful" or "There is peace in me", although the type of the mind, the object and the sense organ may vary in each case of experience[2].

Karma needs a gross body

Inherent in the mind, Karma materializes in terms of pleasure, pain or delusion[3]. Pleasure, pain or delusion is derived from objects. So the individual soul (i.e., the soul in its association, through Avidyā, with the subtle body) comes in contact with sense organs operating through a gross body. Thus for its fulfilment, Karma has to create a gross body which starts fresh Karma[4]. In this way, the individual soul, through the mind steeped in Karma, is tied down to the gross body[5].

Karma perpetuates bondage

Experience of pleasure, pain or delusion leaves indelible stamp *(āśaya* or *vāsanā)* on the mind, which in situations conducive to the fruition of previous Karma[6], provokes lust for objects (*viṣaya-tṛṣṇā*) to be realized in births high and low[7]. Lust for object gains more in dimension the more it is fed. Thus lust perpetuates the stream of empirical

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1. 11.25.13-30 of which the last reads as follows :—
   द्रव्यं देशः फलं कालो ज्ञानं कर्म च कारकः । श्रद्धावस्थाऽऽकृतिर्निष्ठा त्रैगुण्यः सर्व एव हि ॥
2. सन्निपातस्त्वहमिति ममेत्युद्धव ! या मतिः । व्यवहारः सन्निपातो मनोमात्रेन्द्रियासुभिः ॥ 11.25.6.
3. दुःखं सुखं व्यतिरिक्तं च तीव्रं कालोपपन्नं फलमाव्यनक्ति ।
   आलिङ्ग्य मायारचितान्तरात्मा स्वदेहिनं संसृतिचक्रकूटः ॥
   तावानयं व्यवहारः सदाविः क्षेत्रज्ञसाक्ष्यो भवति स्थूलसूक्ष्मः ।
   तस्मान्मनो लिङ्गमदो वदन्ति गुणागुणत्वस्य परावरस्य ॥ 5.11.6-7.
4. कर्माण्यारभते देही देहेनात्मानुवर्तिना । कर्मभिस्तनुते देहमुभयं त्वविवेकतः ॥ 7.7.47.
5. यावत् क्रियास्तावदिदं मनो वै कर्मात्मकं येन शरीरबन्धः ॥ 5.5.5cd.
6. लब्ध्वा निमित्तमव्यक्तं व्यक्ताव्यक्तं भवत्युत । यथायोनि यथाबीजं स्वभावेन बलीयसा ॥ 6.1.54.
7. सूक्ष्मवासनात्मा त्रिषयोपरक्तो गुणप्रवाहो विकृतः षोडशात्मा ।
   बिभ्रत् पृथङ्नामभि रूपभेदमन्तर्बहिष्ट्वं च पुरैस्तनोति ॥ 5.11.5.

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life of Karma or action through the organs[1], in variegated births[2]. The unending series of Karma is completed through the arrival of fresh stock. The ever-accumulating stock of action proves inexhaustible until free from the trammels of Karma, the mind is settled in salvation[3]. Till then, the mind remains embroiled in three states—waking, dream and dreamless sleep[4]—a helpless victim to the onslaughts of all kinds of objects[5]. At their firm grip[6], the mind relentlessly strives for pleasure, avoidance of pain and delusion. But all ends in frustration and exercise in futility[7].

Transmigration of the soul

In order to mature into the experience of pleasure, pain or delusion, Karma needs fresh bodies for the individual soul[8]. In other words, one has to recognize the rebirth of the soul. One may contend that Karma being transitory in nature is destroyed with the gross body through which Karma or action was performed. How can Karma or action, dead with the gross body, materialize at all and thus require another gross body[9] ? The answer is that Karma persists as destiny *(adṛṣṭa)*—merit or demerit—in the subtle body (specificially in the mind) that endures through successive gross bodies for the individual soul that has performed the action[10].

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1. यावत्मनो रजसा पूरुषस्य सत्त्वेन वा तमसा वानुरुद्धम् ।
   चेतोभिराकूतिभिरातनोति निरङ्कुशं कुशलं चेतरं वा ॥ 5.11.4.
2. तृष्णया भववाहिन्या योग्यैः कामैरपूरया । कर्माणि कार्यमाणोऽहं नानायोनिषु योजितः ॥ 7.13.23.
3. ....गुणकर्मानुबद्धं
   वृत्तीर्मनः श्रयतेऽन्यत्र तत्त्वम् ॥ 5.11.8cd.
4. क्षेत्रज्ञसाक्ष्यो भवति स्थूलसूक्ष्मः । 5.11.7b.
5. सर्वे क्रमानुरोधेन मनसीन्द्रियगोचराः । आयान्ति वर्गशो यान्ति सर्वे समनसो जनाः ॥ 4.29.68.
6. यथा यथा विक्रियते गुणाक्तो विकरोति वा । तथा तथोपद्रष्टाऽऽत्मा तद्वृत्तीरनुकार्यते ॥ 4.29.17.
7. देहादिभिर्दैवतन्त्रैरात्मनः सुखमीहतः । दुःखात्ययं चानीशस्य क्रिया मोघाः कृताः कृताः ॥ 7.13.29.
8. दुरत्ययेऽध्वन्यजया निवेशितो रजस्तमःसत्त्वविभक्तकर्मदृक् ।
   स एष सार्थोऽर्थपरः परिभ्रमन् भवाटवीं याति न शर्म विन्दति ॥ 5.13.1; vide also 4.29.62.
9. कर्मण्यारभते येन पुमानिह विहाय तम् । अमुत्रान्येन देहेन जुष्टानि स यदश्नुते ॥
   इति वेदविदां वादः श्रूयते तत्र तत्र ह । कर्म यत् क्रियते प्रोक्तं परोक्षं न प्रकाशते ॥ 4.29.58-59.
10. येनैवारभते कर्म तेनैवामुत्र तत् पुमान् । भुङ्क्ते ह्यव्यवधानेन लिङ्गेन मनसा स्वयम् ॥ 4.29.60.

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The rationale for rebirth

Rebirth of the soul for the enjoyment of the fruit of action performed in a different birth may be substantiated by the following arguments:—(1) Ordinary experience testifies to the fact that the fruit of an action performed in the present body of an individual is enjoyed by him in dream through a body similar or dissimilar to his present body. Similarly, another body after the death of the present body may be conceived for enjoying the fruits of action done in the present body[1]. (2) Absence of simultaneity in the functioning of the organs suggests the mind (Citta) as the controlling factor. Similarly, absence of simultaneity in the operation of all kinds of mental modes *(citta-vṛttis)* points to the maturing of Karma of the previous birth as the determining element[2]. (3) Sometimes objects never cognized in the present birth appear in the mind. Such recapitulation suggests their experience in previous birth[3]. (4) Propensities varying from person to person indicate one's past and future[4]. (5) Even phantasies are grounded in facts. For instance, the hill and the sea are real although the sea on the hill is a mental construction[5].

The phenomenon of rebirth

Flowers and fruits of the current spring suggest those of the past and future springs. Merit and demerit of the current birth indicate those of the past and future births[6]. A person in a dream identifies himself with his dream-body. He does not have at the time any sense of his association with the gross body prior to the dream. Nor will he have any association with the dream-body after the dream. The dream shuts out his association with the current gross body prior to and subsequent to the

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1. शयानमिममुत्सृज्य श्वसन्तं पुरुषो यथा । कर्मात्मन्याहितं भुङ्क्ते तादृशेनेतरेण वा ॥ 4.29.61.

2. यथानुमीयते चित्तमुभयैरिन्द्रियेहितैः । एवं प्राग्देहजं कर्म लक्ष्यते चित्तवृत्तिभिः ॥ 4.29.63.

3. नानुभूतं क्व चानेन देहेनादृष्टमश्रुतम् । कदाचिदुपलभ्येत यद्रूपं यादृगात्मनि ॥
तेनास्य तादृशं राजँल्लिङ्गिनो देहसम्भवम् । श्रद्धस्वाननुभूतार्थो न मनः स्प्रष्टुमर्हति ॥ 4.29.64-65.

4. मन एव मनुष्यस्य पूर्वरूपाणि शंसति । भविष्यतश्च भद्रं ते तथैव न भविष्यतः ॥ 4.29.66.

5. अदृष्टमश्रुतं चात्र क्वचिन्मनसि दृश्यते । यथा तथानुमन्तव्यं देशकालक्रियाश्रयम् ॥ 4.29.67.

6. वर्तमानोऽन्ययोः कालो गुणाभिज्ञापको यथा । एवं जन्मान्ययोरेतद् धर्माधर्मनिदर्शनम् ॥ 6.1.47.

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dream. Likewise, the soul associated with the current gross body has lost memory of its association with the previous bodies nor has it premotion of the bodies to come[1]. Fire and fuel are linked and delinked. Births and deaths are tagged on to the soul by some invisible cause[2]. A leech first clings to the frontal object and then withdraws from where it was[3]. Similarly, on the eve of death the mind selects from among all kinds of elemental bodies a particular body and clings to it on the basis of specific action (Karma) seeking maturity at the time. Identifying itself with that body, the soul enters that gross form. This entrance is the rebirth of the soul. Withdrawal from its previous gross body is its death.

The process of death

The Chāndogya[4] and the Bṛhadāraṇyaka[5] Upaniṣads agree to the following description of death :--At the time of death, speech retires to the mind, that to the vital breath, that to the element of fire, that to the heart and that to the Supreme Deity. Ācārya Śaṅkara[6] provides the logic for the above process : A dying man loses his power of speech. But he is

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1. यथाज्ञस्तमसा युक्त उपास्ते व्यक्तमेव हि । न वेद पूर्वमपरं नष्टजन्मस्मृतिस्तथा ॥
6.1.49.

2. अग्नेर्यथा दारुवियोगयोगयोरदृष्टतोऽन्यन्न निमित्तमस्ति ।
एवं हि जन्तोरपि दुर्विभाव्यः शरीरसंयोगवियोगहेतुः ॥ 10.1.51.

3. (i) यथा तृणजलूकेयं नापयात्यपयाति च । न त्यजेन्म्रियमाणोऽपि प्राग्देहाभिमतिं जनः ॥
4.29.76.

(ii) देहे पञ्चत्वमापन्ने देही कर्मवशोऽवशः । देहान्तरमनुप्राप्य प्राक्तनं त्यजते वपुः ॥
10.1.40; vide also BU 4.4.3.

4. अस्य सौम्य ! पुरुषस्य प्रयतो वाङ्मनसि सम्पद्यते, मनः प्राणे, प्राणस्तेजसि, तेजः परस्यां देवतायाम् । Ch. U 6.8.6; vide also BU 4.4.1.

5. एकीभवति, न पश्यतीत्याहुः । एकीभवति, न जिघ्रतीत्याहुः । एकीभवति, न रसयत इत्याहुः । एकीभवति, न वदतीत्याहुः । एकीभवति, न शृणोतीत्याहुः । एकीभवति, न मनुते इत्याहुः । एकीभवति, न विजानातीत्याहुः । BU 4.4.2.

6. वाङ् मनसि सम्पद्यते=मनसि उपसंह्रियते । अथ तदाहुर्ज्ञातय :—न वदतीति ।:··· मनोऽपि यदा उपसंह्रियते तदा मनः प्राणे सम्पन्नं भवति····तदा पार्श्वस्था ज्ञातयः—न विजानातीत्याहुः । प्राणश्च····तेजसि सम्पद्यते । तदाहुर्ज्ञातयः—न चलतीति । मृतो नेति वा विचिकित्सन्तो देहमालभमाना उष्णं चोपलभमानाः—देह उष्णो जीवतीति । यदा तदप्यौष्ण्यलिङ्गं तेज उपसंह्रियते, तदा तत्तेजः परस्यां देवतायां प्रशाम्यति ।
शंकर on Ch. U 6.8.6.

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still conscious. Gradually consciousness fades away into long breaths. Then breaths cease. Still he is warm. At last warmth disappears. Then people say : He has gone to God.

The tradition of the Brahma-sūtra[1] on the above issue may be reproduced as follows :—At death, all external and internal organs, vital breath and five elements (in other words, the entire subtle body) relinquish their respective functions and move through respective nerves to the heart, the repository *(āyatana)* of the individual soul, to merge into the individual soul. With their merger, the individual soul lapses into unconscious state akin to dreamless sleep. Then in accordance with a part of his achievement (Karma etc.) tending to maturity, a tip (*agra*) of the heart brightens up (*pradyotate*) or inflates into one[2] of the nerve channels, that offers passage for the transit of the individual soul out of the present gross body. Thus the process of death is completed in so far as the soul clad in the subtle body is dismembered from the present gross body.

Determinants of the channel of transit

Equipment of a dying man determines the course of his transit through a particular nerve. According to the Bṛhadāraṇyaka Upaniṣad[3], such equipment consists of Vidyā, Karma and Pūrva-prajñā. Ācārya Śaṅkara[4] takes Vidyā or knowledge to include three types—prescribed, proscribed and secular (neither prescribed or proscribed). Similarly for him Karma or action is threefold—prescribed, proscribed and secular.

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1. BS 4.2.1-21 as explained by शंकर, वाचस्पति, अमलानन्द and अप्पयदीक्षित.
2. (i) तस्य हैतस्य हृदयस्याग्रं प्रद्योतते । तेन प्रद्योतेनैष आत्मा निष्क्रामति—चतुष्टो वा मूर्ध्नो वान्येभ्यो वा शरीरदेशेभ्यः । BU 4.4.2.
   (ii) 'अन्येभ्यो वा शरीरदेशेभ्य' = शरीरावयवेभ्यो यथाकर्म यथाश्रुतम्—शंकर ।
   (iii) 'अन्येभ्यः' = चक्षुरादिस्थानेभ्यः—वाचस्पति ।
   (iv) 'चक्षुष्टो' वा—आदित्यलोकप्राप्तिनिमित्तं ज्ञानं कर्म वा यदि स्यात् । मूर्ध्नो वा—ब्रह्मलोकप्राप्तिनिमित्तं चेत्—शंकर ।
   (v) श्रीधर on the basis of the Bhāgavata viz, 'निरुद्धसप्तायतनः' (2.2.21b) recognizes seven outlets only besides ब्रह्मनाडीः—निरुद्धानि श्रोत्रे नेत्रे नासिके मुखं चेत्येवं सप्त आयतनानि प्राणमार्गो येन सः ।
3. तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च । BU 4.4.2.
4. शंकर—विद्या च कर्म च = विद्याकर्मणी । विद्या = सर्वप्रकारा विहिता, प्रतिषिद्धा च, अविहिताप्रतिषिद्धा च । तथा कर्म = विहितं, प्रतिषिद्धं, च अविहितमप्रतिषिद्धम् । समन्वारभेते = अनुगच्छतः । पूर्वप्रज्ञा च = पूर्वानुभूतविषया प्रज्ञा = पूर्वप्रज्ञा; अतीतकर्म-फलानुभववासनेत्यर्थः ।

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By Pūrva-prajñā the Ācārya understands the impressions (*vāsanā*) derived from the experiences of happiness and sorrow, the resultants of Karma or action. In other words, Pūrva-prajñā is the potential desire for pleasure out of the experiences of variegated objects.

The Chāndogya Upaniṣad[1] maintains that a householder (Gṛhastha) endowed with the knowledge of five fires (Pañcāgni-vidyā), a confirmed celibate (Naiṣṭhika-Brahmacārī), a dweller of forest (Vānaprastha) or a wandering recluse (Parivrājaka) armed with the knowledge of worship of Hiraṇya-garbha (Hiraṇya-garbha-upāsanā-vidyā) proceeds at death through the nerve taking to Brahmā or Hiraṇya-garbha (Brahma-nāḍī), shooting through the apex of the heart to the head of the person.

The knowledge of five fires

Of the five fires, the first is celestial that receives the subtle form of oblation poured on tangible sacrificial fire every morning and evening during the performance of daily Agni-hotra. The second fire is the god of cloud; the third the earth; the fourth man; and the fifth woman. The underlying idea is that the sun-god, propitiated in daily duties, makes for rain for the production of food. Consumed by a male, such food is transformed into his semen which, transplated into a female, assumes the shape of a baby[2]. According to Ācārya Śaṅkara[3], the knowledge of the five fires is : "I am fire in that I am identified with five fires and am born from five fires operating in succession."

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1. तद् य इत्थं विदुः । ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसम्भवन्ति ।
Ch. U 5.10.1.

वाचस्पति on BS 4.2.17:—
हृदयादुद्गता हि ब्रह्मनाडी तालुमूलं भित्त्वा मूर्धानमेत्य etc.....

2. असौ वाव लोको गौतम ! अग्निः । तस्य आदित्य एव समित् । तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति । तस्या आहुतेः सोमो राजा सम्भवति । पर्जन्यो वाव गौतम ! अग्निः । तस्मिन्नग्नौ देवाः सोमं राजानं जुह्वति । तस्या आहुतेः—वर्षः सम्भवति । ....पृथिवी वाव गौतम ! अग्निः ।....तस्मिन्नेतस्मिन्नग्नौ देवा वर्षं जुह्वति । तस्या आहुतेरन्नं सम्भवति। पुरुषो वाव गौतम ! अग्निः । तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति । तस्या आहुते रेतः सम्भवति । योषा वाव गौतम ! अग्निः । तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति । तस्या आहुतेर्गर्भः सम्भवति । इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति ।
Ch. U 5.4.9.

3. पञ्चाग्निदर्शनम्:—द्युलोकाद्यग्निम्यो वयं क्रमेण जाता अग्निस्वरूपा पञ्चाग्न्यात्मानः—शंकर on Ch. U 5.10.2.

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The worship of Hiraṇya-garbha

The worship of Hiraṇya-garbha, meant for the other three Āśramaites is, according to Ācārya Śaṅkara[1], the meditation of qualified Brahma (Sa-guṇa-Brahma).

Inferior knowledge

Transmigration with Vidyā/Karma is aimed at experiencing supra-mundane pleasures. But such pleasures can be realized provided the transmigrating soul has a craving for such pleasures. Pūrva-prajñā or such a craving is therefore a pre-requisite for the materialization of such pleasures. Rid of such hankering none will take to such pleasures[2]. Vidyā/Karma, attended with craving, is called inferior knowledge (Aparā-vidyā) in that it does not lead to immortality.

Knowledge par excellence

But in case a dying man is freed from the coils of desire, mundane or supra-mundane, with the dawning of the highest realization of his identity with Brahma, the Supreme Truth, he does not transmigrate at all. For him, to know Brahma is to be Brahma[3]. This is knowledge par excellence.

The two paths

Under inferior knowledge (Pañcāgni-vidyā for a householder or Hiraṇya-garbha-upāsanā for a confirmed celebate, a dweller of forest or a rambling recluse) one transmigrates, having left the gross body, through the path of Flame (Arcir-mārga), also called the path of gods (Deva-yāna)[4]. On the other hand, by the performance of prescribed deeds (Karma)—sacrifice *(iṣṭa)*, social act *(pūrta)* and gift *(datta)* with or without knowledge lower than Pañcāgni-vidyā or Hiraṇya-grabha-upāsanā—one proceeds through the path of Smoke (Dhūma-mārga), also called the path of the Fathers (Pitṛ-yāna)[5].

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1. शंकर on BU 6 2.15 :—
   ये च सत्यं ब्रह्म हिरण्यगर्भात्मानमुपासते—ते सर्वेऽर्चिषमभिसम्भवन्ति ।
2. शंकर on BU 4.4.2 :—
   पूर्वानुभूतविषया प्रज्ञा = अतीतकर्मफलानुभववासनेत्यर्थः ।
   नहि तया वासनया विना कर्म कर्तुं फलं चोपभोक्तुं शक्यते ।
3. अथाकामयमानो योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति; ब्रह्मैव सन् ब्रह्माप्येति । BU. 4.4.6.
4. तद् य इत्थं विदुः । ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसम्भवन्ति । एष देवयानः पन्था इति । Ch. U 5.10.1-2.
5. अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसम्भवन्ति । Ch. U 5.10 3.

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The path of Flame

The path of Flame or gods starts with the abode of Fire and terminates at Satya-loka, the abode of Prajā-pati, Brahmā, Hiraṇya-garbha or Sa-guṇa-Brahma[1]. In between these two limits fall in hierarchical order the abode of Day, that of Bright Fortnight, that of Six Months (Uttara-ayana), that of Year, that of gods, that of Wind, that of the Sun, that of the Moon, that of Lightning, that of Varuṇa and that of Indra[2].

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1. शंकर on Ch. U 5.10.2 :—

एष देवयानः पन्था व्याख्यातः सत्यलोकावसानो न अण्डाद् बहिः ।

2. (A) The RV mentions the two paths :—

(i) एह यातं पथिभिर्देवयानैः । RV 3.58.5.

(ii) प्र मे पन्था देवयाना अदृश्रन् । RV 7.76.2.

(iii) पन्थानमनु प्रविद्वान् पितृयाणम् । RV 10.2.7.

(B) Brāhmaṇa literature takes notice of the two paths :—

(i) JB 1.17.18,42,44,49-50.

(ii) ŚB 2.5.5.8-9.

(C) Several उपनिषद् s give details of the देवयान as follows :—

(i) यदा वै पुरुषोऽस्माल्लोकात् प्रैति स वायुमागच्छति । तस्मै स तत्र विजिहीते यथा रथचक्रस्य खम् । तेन स ऊर्ध्वं आक्रमते । स आदित्यं गच्छति ।
तस्मै स तत्र विजिहीते यथा लम्बरस्य खम् । तेन स ऊर्ध्वं आक्रमते । स चन्द्रमसमागच्छति । तस्मै स तत्र विजिहीते यथा दुन्दुभेः खम् । तेन स ऊर्ध्वं आक्रमते । स लोकमागच्छति अशोकमहिमम् । तस्मिन् वसति शाश्वतीः समाः । BU 5.10.1.

(ii) ते य एवमेतद् विदुः । ये चामी अरण्ये श्रद्धां सत्यमुपासते, तेऽर्चिषमभिसम्भवन्ति । अर्चिषोऽहः; अह्न आपूर्यमाणपक्षम्; आपूर्यमाणपक्षाद् यान् षण्मासान् उदङ्ङादित्य एति । मासेभ्यो देवलोकम्; देवलोकादादित्यम्; आदित्याद् वैद्युतम्; तान् वैद्युतान् पुरुषो मानस एत्य ब्रह्मलोकान् गमयति । ते तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति । तेषां न पुनरावृत्तिः । BU 6.2.15.

(iii) अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति, यदि च न, अर्चिषमेवाभिसम्भवन्ति; अर्चिषोऽहः; अह्न आपूर्यमाणपक्षम्; आपूर्यमाणपक्षाद् यान् षडुदङ्ङेति मासांस्तान्; मासेभ्यः संवत्सरम्; संवत्सरादादित्यम्; आदित्याच्चन्द्रमसम्; चन्द्रमसो विद्युतम्; तत् पुरुषोऽमानवः । स एनान् ब्रह्म गमयति । एष देवपथो ब्रह्मपथः । एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते नावर्तन्ते । Ch. U 4.15.

(iv) तद् य इत्थं विदुः । ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्ति; अर्चिषोऽहः, अह्न आपूर्यमाणपक्षम्; आपूर्यमाणपक्षाद् यान् षडुदङ्ङेति मासांस्तान् । मासेभ्यः संवत्सरम्; संवत्सरादादित्यम् । आदित्याच्चन्द्रमसम्; चन्द्रमसो विद्युतम्; तत्पुरुषोऽमानवः; स एनान् ब्रह्म गमयति । एष देवयानः पन्था इति ।
Ch. U 5,10.2.

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Day carries that departing soul to the abode of Fortnight. Fortnight carries it to the abode of Six Months. And so on.

Thus one reaches Satya-loka, the abode of Prajā-pati. One stays there and enjoys with Prajā-pati up to the latter's longevity of one hundred years *(dvi-parārdha)*. Having discharged his cosmic assignment, Prajā-pati

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(v) अरश्च ह वै प्यश्च अर्णवौ । ब्रह्मलोके तृतीयस्यामितो दिवि । तदैरं मदीयं सरः । तदश्वत्थः सोमसवनः । तदपराजिता पूर्ब्रह्मणः प्रभुविमितं हिरण्मयम् । Ch. U 8.5.3.

(vi) अथ यत्रैतस्माच्छरीरादुत्क्रामति अथैतैरेव रश्मिभिरुर्ध्वमाक्रमते । स ओमिति वा होद्वा मीयते । स यावत् क्षिप्येन्मनस्तावदादित्यं गच्छति । एतद्वै खलु लोकद्वारम्— विदुषां प्रपदनम्, निरोधोऽविदुषाम् । Ch. U 8.6.5.

(vii) स एतं देवयानं पन्थानमापद्याग्निलोकमागच्छति; स वायुलोकम्; स वरुणलोकम्; स इन्द्रलोकम्; स प्रजापतिलोकम्; स ब्रह्मलोकम् । Kau. U 1. 3.

(viii, सा या ब्रह्मणो जितिर्या व्युष्टिस्तां जितिं जयति, तां व्युष्टिं व्यश्नुते । Kau. U 1.4.

(D) Comments on some words occuring to the above passages :—

(i) C (i) BU 5.10.1 :—

विजिहीते = स्वावयवान् विगमय्य छिद्रं करोति ।

खम् = छिद्रम् ।

तेन स ऊर्ध्वं आक्रमते = स आदित्यमागच्छति ।

—वेदान्तकल्पतरु on भामती on BS 4.3.2.

(ii) C (iii) Ch. U 4.15 :—

ब्रह्म = सगुणं ब्रह्म—शंकर on BS 4.3.7.

(E) Comments on the order of the passage :—

(i) अब्दादित्ययोरन्तराले वायुर्निवेशयितव्यः—शंकर on BS 4.3.2.

(ii) मासस्सम्बन्धात् संवत्सरः पूर्वः पश्चिमो देवलोकः—शंकर on BS 4.3.2.

(iii) वायोरादित्यानन्तर्याय = निरन्तरत्वाय; संवत्सरादित्यस्य स्थाने = एतस्योपरि देवलोकम्; देवलोकाद् वायुमिति पठितव्यम् ।

—कल्पतरु on भामती on BS 4.3.2.

(iv) विद्युत उपरिष्टात् 'स वरुणलोकम्' इत्ययं वरुणः सम्बध्यते ।

—शंकर on BS 4.3.3.

(v) वरुणादधीन्द्रप्रजापती—शंकर on BS 4.3.3.

(vi) तडिदन्तेऽर्चिराद्येऽध्वन्यप्पतिस्तडितः परः ।
तत्सम्बन्धात्; अथेन्द्रादिरप्पतेः पर इष्यते ॥
आगन्तूनां निवेशोऽन्ते स्थानाभावात् प्रसाधितः ।
तथा चेन्द्रादिरागन्तुः पठ्यते चाप्पतेः परः ॥ —भामती on BS 4.3.3.

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then proceeds beyond Satya-loka. He breaks through the cosmic shell (Brahmāṇḍa) to attain ultimately absolute immortality *(amṛtatva)*. The departing soul, so long with Prajā-pati, accompanies him all the way for the same goal[1].

The path of Smoke

The path of Smoke or Fathers starts with the abode of Smoke and ends with the abode of the Moon. Between the two abodes are in hierarchical order the abodes of Night, Dark Fortnight, Six Months (Dakṣiṇa-ayana), the Fathers and Ether.

A person proceeding up to the abode of the Moon stays there and enjoys with the gods. With his merits well-nigh exhausted, he descends in the reverse order—Ether, Wind, Smoke, Thunder-cloud, Cloud, Rain, Food, Semen and Re-birth[2].

As in the path of Flame, each abode in the path of Smoke should be understood as inhabited by super-human beings that assist the

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1. कार्यब्रह्मलोकप्रलयप्रत्युपस्थापने सति तत्रैवोपपन्नसम्यग्दर्शनाः सन्तस्तदध्यक्षेण हिरण्यगर्भेण सहातःपरं परिशुद्धं विष्णोः परमं पदं प्रतिपद्यन्ते—शंकर on BS 4.3.10.

2.(A) (i) अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसम्भवन्ति; धूमाद् रात्रिम्; रात्रेरपरपक्षम्; अपरपक्षाद् यान् षड्दक्षिणैति मासांस्तान्; नैते संवत्सरमभिप्राप्नुवन्ति ।

(ii) मासेभ्यः पितृलोकम्; पितृलोकादाकाशम्; आकाशाच्चन्द्रमसम्; एष सोमो राजा; तद्देवानामन्नम्; तं देवा भक्षयन्ति ।

(iii) तस्मिन् यावत्सम्पातमुषित्वाथैतमेवाध्वानं पुनर्निवर्तन्ते । यथेतम् आकाशम्; आकाशाद् वायुम्; वायुर्भूत्वा धूमो भवति; धूमो भूत्वाभ्रं भवति ।

(iv) अभ्रं भूत्वा मेघो भवति, मेघो भूत्वा प्रवर्षति । त इह व्रीहियवा ओषधिवनस्पतयस्तिलमाषा इति जायन्ते । अतो वै खलु दुर्निष्प्रपततरम् । यो यो ह्यन्नमत्ति यो रेतः सिञ्चति तद्भूय एव भवति । Ch. U 5.10.3-6.

(B) अथ ये यज्ञेन दानेन तपसा लोकाञ्जयन्ति ते धूममभिसम्भवन्ति, धूमाद् रात्रिम्, रात्रेरपक्षीयमाणपक्षम्, अपक्षीयमाणपक्षाद् यान् षण्मासान् दक्षिणादित्य एति । मासेभ्यः पितृलोकम्, पितृलोकाच्चन्द्रम् । ते चन्द्रं प्राप्यान्नं भवन्ति । तांस्तत्र देवा यथा सोमं राजानमाप्यायस्वापक्षीयस्वेत्येवमेनांस्तत्र भक्षयन्ति । तेषां यदा तत् पर्यवैति अथ इममेवाकाशमभिनिष्पद्यन्ते । आकाशाद् वायुम्; वायोर्वृष्टिम्; वृष्टेः पृथिवीम् । ते पृथिवीं प्राप्यान्नं भवन्ति । ते पुनः पुरुषाग्नौ हूयन्ते । ततो योषाग्नौ जायन्ते लोकान् प्रत्युत्थायिनः । त एवमनुपरिवर्तन्ते । BU 6.2.16.

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transmigrating soul in its helpless state of unconsciousness to reach the next higher abode[1].

The link road

According to the Chāndogya Upaniṣad[2], there is a link road that connects the heart with the starting point (Fire or Smoke) of either of the above two paths. The Chāndogya conceives the rays of the sun (the sixth point in the path of Flame) to constitute, as between two villages, the

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1. (i) शंकर on BU 6.2.15 :—
पुरुषो मानसः = ब्रह्मलोकवासी पुरुषः; ब्रह्मणा मनसा सृष्टः = मानसः ।
(ii) कल्पतरु on भामती on BS 4.3.6 :—
अमानवः प्रधानो नेता, वरुणादयस्तु नयनेऽपि सहकारिणः ।
(iii) भामती on BS 4 3.15 :—
प्रतीकालम्बनान् विदुषो वर्जयित्वा सर्वानन्यान् विकारालम्बनान् नयति अमानवो ब्रह्मलोकम् ।
(iv) परिमल on the above भामती :—
सर्वथापि न प्रतीकोपासकानामर्चिरादिमार्गात् पर्युदासः; किन्तु ब्रह्मप्राप्तेरेव ।
(v) शंकर on BU 6.2.15 :—
'ब्रह्मलोकान्'—इति अधरोत्तरभूमिभेदेन भिन्ना इति गम्यन्ते ; बहुवचनप्रयोगात्, उपासनातारतम्योपपत्तेश्च ।
(vi) शंकर on BS 4.3.4 :—
आतिवाहिका एवैते भवितुमर्हन्ति । कुतः ? तल्लिङ्गात्—"चन्द्रमसो विद्युतम्, तत्पुरुषोऽमानवः; स एतान् ब्रह्म गमयति" (Ch. U 4.15.5).
(vii) परिमल on BS 4.3.6 :—
पितृयाणे धूमादीनामपि उक्तन्यायेन आतिवाहिकत्वं बोध्यम्, संपिण्डितकरणग्रामाणां स्वतो गमनासम्भवात् ।
(viii) शंकर on BS 4.3.5 :—
अर्चिराद्यभिमानिनश्चेतना देवताविशेषा अतियात्रायां नियुक्ताः;....अतोऽग्निस्वामिकं लोकं प्राप्तोऽग्निनातिवाह्यते, वायुस्वामिकं प्राप्तो वायुनेति योजयितव्यम् ।
(ix) अतएव—दक्षिणायनेऽपि म्रियमाणो विद्वान् प्राप्नोत्येव विद्याफलम् ।
—शंकर on BS 4.2.20.

2. अथ या एता हृदयस्य नाड्यस्ताः पिङ्गलस्याणिम्नस्तिष्ठन्ति शुक्लस्य नीलस्य पीतस्य लोहितस्येति । असौ वा आदित्यः पिङ्गल एष नील एष पीत एष लोहितः ।
तद् यथा महापथ आतत उभौ लोकौ गच्छतीमं चामुं च, एवमेवैता आदित्यस्य रश्मय उभौ लोकौ गच्छन्ति—इमं चामुं च । अमुष्मादादित्यात् प्रतायन्ते ताः । आसु नाडीषु सृप्ताः; आभ्यो नाडीभ्यो प्रतायन्ते ते । अमुस्मिन्नादित्ये सृप्ताः । Ch. U 8.6.1-2.

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link road. The solar rays fill the intermediate space between the sun and the heart as they fill all nerves of the gross body.

Enveloped in solar rays, the departing soul starts its journey through one of the nerves, the starting point of which is stuck up with a point of the heart. The Chāndogya maintains that each nerve of the gross body is linked with the heart; that nerves are innumerable, of which one hundred and one deserve special mention; that one among hundred and one leads up to the head while one hundred are diffused over other parts of the gross body; and that the above one, through the path of Flame, leads to immortality while the other one hundred make for other positions including the abode of the Moon[1].

The Kalpa-taru[2] suggests that a nerve being a part of the gross body cannot extend beyond the gross body. The transmigrating soul moves through a nerve to its farthest end at the gross body. Then beyond that end, such a soul glides into the rays of the sun to reach Fire, Smoke or any other point.

The solar rays should therefore be deemed as a magnetic force that attracts a wise transmigrating soul from the heart to the solar disk. Clothed in the subtle body, free from materialistic weight and unconscious, the soul floats, like a baloon in the air, to its first destination, the solar disk. The space between the heart and the moon is similarly covered by the rays of the sun reflecting upon the moon which has no light of its

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1. (i) शतं चैका हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥ Ch. U 8.6.6.

2. (i) भामती on BS 4.2.17 :—
हृदयादुद्गता हि ब्रह्मनाडी भास्वरा तालुमूलं भित्त्वा मूर्धानमेत्य रश्मिभिरेकीभूता आदित्यमण्डलमनुप्रविष्टा ।

(ii) The above view of वाचस्पति that the ब्रह्मनाडी extends up to the sun is not acceptable to कल्पतरु :—
यद्यपि अर्चिर्लोकमारभ्यातिवाहिकाः सन्ति तथापि तावत्पर्यन्तमपि मूर्धन्यनाडी न व्याप्नोति इति भावः ।

(iii) परिमल supports कल्पतरु :—
यद्यपि 'आसु नाडीषु सृप्ता' इत्यादिश्रुतिर्महापथस्य ग्रामद्वयसम्बन्धवत् आदित्यरश्मीनां हृदयनाडीभिर्मण्डलेन च सम्बन्धमात्रं वदति, न तु ब्रह्मनाड्या मण्डलानुप्रवेशनम्; तथापि ब्रह्मनाड्या स्वानुप्रविष्टरश्मिद्वारा मण्डलसम्बन्ध एव टीकायां मण्डलानुप्रवेशो विवक्षित इति तात्पर्यम् ।

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own[1]. Likewise, the solar rays may lead to other positions[2]. Thus the solar rays play an important role for the helpless soul to reach a destination.

According to the Chāndogya Upaniṣad,[3] from the abode of Lightning the transmigrating soul is escorted by a super-human (*a-mānava*) person. The Bṛhadāraṇyaka Upaniṣad[4] reads *'mānasa'* in place of *'a-mānava'*. Śaṅkara[5] explains the term *'mānasa'* to mean a person created out of the mind of Hiraṇya-garbha at Satya-loka. The person comes all the way from Satya-loka to the abode of Lightning to assist the helpless soul. The Kalpa-taru[6] conceives such a person to lead the respective officers whose assignment is to help the soul from one abode to its next one. Śaṅkara[7] construes the plural number in *'lokān gamayati'* to suggest that the abode of Hiraṇya-garbha is not a monolith but a hierarchy in response to qualitative variations in the moral and spiritual achievements of the transmigrating souls. Thus under a competent escort, the soul reaches the appropriate location at the abode of Hiraṇya-garbha.

The two paths—a review

In the cult of sacrifice, the fire (*agni*) is taken[8] to represent all gods in that the fire carries to the gods the oblation poured thereon in favour of the gods. The concept of the path of gods and that of the Fathers has taken due cognizance of this. Both the paths begin with the fire, the complex of flame-and-smoke. The departing soul with knowledge takes to the path

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1. भामती on BS 4.2.18-19 :—
अस्ति निशि सौर्यरश्मिप्रचारः। चन्द्रमसा खल्वग्नयेन सम्बध्यमानानां सौरीणां भासां चन्द्रिकात्वम्।
2. परिमल on BS 4.2.17 :—
'चक्षुष्टो वा मूर्ध्नो वा'—इत्यादिश्रुत्या हृदयनाडीनामनियमेन द्वारत्वप्राप्तौ अमृतत्व-फलभोगार्थनिष्क्रमणे ब्रह्मनाडी तदितरनिष्क्रमणे नाड्यन्तराणि च श्रुत्या नियम्यन्ते।
3. चन्द्रमसो विद्युतम्; तत् पुरुषोऽमानवः; स एनान् ब्रह्म गमयति। Ch. U 4.15.
4. तान् वैद्युतान् पुरुषो मानस एत्य ब्रह्मलोकानवगमयति। BU 6.2.15.
5. 'पुरुषो मानसः'=ब्रह्मलोकवासी पुरुषः; ब्रह्मणा मनसा सृष्टः=मानसः।
—शंकर on BU 6.2.15.
6. कल्पतरु on BS 4.3.6 :—
अमानवः प्रधानो नेता; वरुणादयस्तु नयने सहकारिणः।
7. शंकर on BU 6.2.15 :—
'ब्रह्मलोकान्'—इति अधरोत्तरभूमिभेदेन भिन्ना इति गम्यन्ते; बहुवचनप्रयोगात्, उपासना-तारतम्योपपत्तेश्च।
8. अग्निमीडे पुरोहितं यज्ञस्य देवमृत्विजम् होतारं रत्नधातमम्। RV. 1.1.1.

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of Flame while the departing soul with good action only moves through the path of Smoke. The difference in paths explains the difference in attainment on the part of the departing souls.

Both the paths correspond up to the Six-month (*ayana*) with the difference that an enlightened soul passes through Bright Six-month while a soul steeped in action moves through Dark Six-month. But beyond *ayana* is the year in the path of Flame but it is expressly prohibited[1] in the path of Smoke. This suggests that by the end of a year after death, a person with knowledge is sure to reach the Sun. But for a person of action the reaching time is indefinite. It may be much more than a year, depending upon the excellence of his achievement.

To take at least a year for reaching the sun lends credibility to the religious (Smārta) view that a departing soul remains a spirit (*preta*) at least for a year after death to receive the offerings made in its favour by the son of the deceased throughout the first year of his death.

The path of the Fathers terminates at the Moon i.e., within the three worlds. But the path of gods reaches up to Brahma-loka i. e., the abode of Hiraṇya-garbha. Śaṅkara on the basis of the Ṛg-veda[2] identifies Brahma-loka as Satya-loka. Although it is the top of the fourteen worlds, yet it is within Brahmāṇḍa, the elemental creation[3].

Every day in dreamless sleep (*suṣupti*) the individual soul (Jīva) retires to the Cosmic Soul (Paramātmā) for rejuvenation. In death, the individual soul repeats the same process with the distinction that it does not resettle in the present gross body as in dreamless sleep; but is poised to quit it.

Transmigration starts with the movement of the departing soul through a particular channel. Absolutely unconscious at the time, the departing soul has then no role to play. The grace[4] of the Cosmic Soul

1. नैते संवत्सरमभिप्राप्नुवन्ति । Ch. U 5.10.3.
2. यदन्तरं पितरं मातरं च । RV 10.85.15.
3. शंकर on Ch. U 5.10.2 :—
   एष देवयानपन्था व्याख्यातः सत्यलोकावसानो न अण्डाद् बहिः ।
4. (i) भामती on BS 4.2.17 :—
   हार्दविद्या (Ch. U 8.1.1)-शेषभूता हि मूर्धन्या नाडी गत्यै उपदिष्टा । तदनुशीलनेन खल्वयं जीवात्मा हार्देन सूपासितेन ब्रह्मणानुगृहीतस्तस्यानुस्मरंस्तद्भावमापन्नो मूर्धन्ययैव शताधिकया नाड्या निष्क्रामति ।
   (ii) परिमल on the above भामती :—
   'हार्दानुगृहीत'—इति हृद्यभिव्यक्तेन स्वोपासितेन परमेश्वरेणानुगृहीत इत्येतत्परम् । टीकायां विशिष्य हार्दविद्याग्रहणं विद्यान्तराणामपि उपलक्षणम् ।

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rouses appropriate knowledge stored in the subtle body of the individual soul. As a result, a particular point of the heart in which the individual soul is now nestled, bursts into a particular nerve channel. Through this outlet the individual soul reaches the end of the gross body. Beyond the gross body, it then glides into the sun-beam. The streamlet ends in the ocean. From the first day of its dismemberment from the gross body, it is escorted. The deity of Day entrusts it to the deity of Fortnight and so on till it reaches the abode of Lightning. A divine angel together with the respective deities of abodes waits upon it to take it to the abode of Hiraṇya-garbha, to occupy a place as per its achievement. Thus divine grace/escort helps. Or by appropriate action one goes to the Moon.

The two paths—the Bhāgavata view

The god of Death—the escort

The Bhāgavata[1] restates the Upaniṣadic process of death as follows :—The organs lose their operation in favour of the mind (i. e., Citta, Ahaṁkāra, Buddhi and Manaḥ). The mind relinquishes its operation to the vital breath (*prāṇa*), that to *apāna* breath and that to the god of Death[2]. In the Upaniṣadic plan, no escort was envisaged for the transit of the departing soul from the heart to the end of the gross body, and then to the abode of Day. God's grace and the magnetism of the solar rays were drawn upon for this purpose. The Bhāgavata conceives instead the god of Death to be the escort. Indeed the god of Death is a form of sun-god. The Bhāgavata therefore completes the escort theory even at this point by converting the sun with its beam into the god of Death, a special manifestation of the sun-god[3].

The path of Smoke for Pravṛtta-karma

The Bhāgavata[4] organizes Upaniṣadic Karma and Vidyā, the equipment for the path of the Fathers and the path of gods respectively, into two types of Karma—Pravṛtta and Nivṛtta. Beside several other

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1. वाचं जुहाव मनसि तत् प्राण इतरे च तम् । मृत्यावपानं सोत्सर्गं तं पञ्चत्वे ह्यजोहवीत् ॥ 1.15.41.

2. श्रीधर on 1.15.41 :—मृत्यौ = तदधिष्ठातृदेवतायाम् ।

3. Twelve आदित्य s :—
विवस्वानर्यमा पूषा त्वष्टाथ सविता भगः । धाता विधाता वरुणो मित्रः शक्र उरुक्रमः ॥ 6.6.39.

4. प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् । आवर्तेत प्रवृत्तेन निवृत्तेनाश्नुतेऽमृतम् ॥ 7.15.47.

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virtues[1], Pravṛtta includes Upaniṣadic Iṣṭā'pūrta. Iṣṭa stands for Vedic sacrifices (viz, Darśa, Pūrṇamāsa, Cāturmāsya, Paśu-yāga, Soma-yāga and Vaiśva-deva), Huta (hospitality to guests) and Prahuta (Vali-haraṇa)[2]. Pūrta includes social services like construction of a temple, a garden, a well, a canal[3].

The Bhāgavata[4] takes congnizance also of the Smārta classification of Karma into daily (Nitya), occasional (Naimittika)—both selfless—and selfish (Kāmya). Directed to Dharma, Artha and Kāma these actions motivate fresh actions leading to the above three ends.

A householder indulging, by natural aptitude, in the Pravṛtta-karma involving the worship of gods and the Fathers proceeds after death through the path of the Fathers and stays at the Moon till his merit is well-nigh exhausted[5]. Then he returns from where he had gone to do again what he had been doing. The process of oscillation from the earth to the moon and from the moon to the earth continues till the end of a Kalpa when the three worlds are dissolved[6].

The path of Flame for Nivṛtta-karma

Yet a householder need not relinquish his duties prescribed by the Scriptures, but should give them a new orientation. Duties are to be performed but with a sense of dedication of their fruits to God.

Indeed duties are to be attended to but with accent on Nivṛtta-karma[7] consisting of propitiation (Vidyā), service to God (Bhagavad-dharma), eightfold Yoga (Yoga) and knowledge (Samādhi). Apparently

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1. 11.11.34-47, the last of which reads as follows :—
   इष्टापूर्तेन मामेवं यो यजेत समाहितः । 11.11.47ab.
2. हिंस्रं द्रव्यमयं काम्यमग्निहोत्राद्यशान्तिदम् । दर्शश्च पूर्णमासश्च चातुर्मास्यं पशुः सुतः ॥
   एतदिष्टं प्रवृत्त्याख्यं हुतं प्रहुतमेव च । 7.15.48-49ab.
3. पूर्तं सुरालयारामकूपाजीव्यादिलक्षणम् ॥ 7.15.49cd.
4. अथ यो गृहमेधीयान् धर्मानेवावसन् गृहे । काममर्थं च धर्मान् स्वान् दोग्धि भूयः पिपर्त्ति तान् ॥
   स चापि भगवद्धर्मात् काममूढः पराङ्मुखः । भजते क्रतुभिर्देवान् पितॄंश्च श्रद्धयान्वितः ॥
   3.32.1-2.
5. तच्छ्रद्धयाऽऽक्रान्तमतिः पितृदेवव्रतः पुमान् । गत्वा चान्द्रमसं लोकं सोमपाः पुनरेष्यति ॥
   3.32.3.
6. यदा चाहीन्द्रशय्यायां शेतेऽनन्तासनो हरिः । तदा लोका लयं यान्ति ते एते गृहमेधिनाम् ॥
   3.32.4.
7. योगेश्वराणां गतिमाहुरन्तर्बहिस्त्रिलोक्याः पवनान्तरात्मनाम् ।
   न कर्मभिस्तां गतिमाप्नुवन्ति विद्या-तपो-योग-समाधिभाजाम् ॥ 2.2.23.
   श्रीधर—विद्या=उपासना; तपः=भगवद्धर्मः; योगः=अष्टाङ्गः; समाधिः=ज्ञानम् ।

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such Nivṛtta-karma of the Bhāgavata is act thus transformed and integrated into knowledge.

Indeed knowledge should be brought to bear upon action in the following form :—All prescribed acts are but operation of organs. So the organs are the truth behind such acts. The organs act at the bidding of the willing (*ūrmi*) mind and the willing mind is tied to Scriptural mandates. The Scriptures are made of alphabet, those of Om, that of Bindu, that of Nāda, that of Prāṇa and ultimately that of Brahma. By dint of the above knowledge one settles on Brahma[1].

Or knowledge may take the shape of Hiraṇya-garbha-upāsanā, a Vedic tradition[2]. But while such *upāsanā* is confined, in the Upaniṣads, to the confirmed celibate, the dweller of forest or the recluse, the Bhāgavata recognizes no such reservation and thus extends the privilege to the householder as well.

But the highest knowledge is to realize, as in the Upaniṣads, identity between Brahma and the departing soul. It ensures disembodied liberation then and there[3].

If this highest knowledge is achieved at the end of the longevity of Hiraṇya-garbha at Satya-loka both by the departing soul and Hiraṇya-garbha, then both achieve at a time disembodied liberation[4]. But if one of them fails to realize the identity, then the failing one returns to the worldly life while the other courts liberation[5]. In case both of them fail

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1. इन्द्रियेषु क्रियायज्ञान् ज्ञानदीपेषु जुह्वति । इन्द्रियाणि मनस्यूर्मौ वाचि वैकारिकं मनः ॥
वाचं वर्णसमाम्नाये तमोंकारे स्वरे न्यसेत् । ओंकारं विन्दौ नादे तं तं तु प्राणे महत्यमुम् ॥
7.15.52-53.

2. शंकर on BU 6.2.15 :—
ये चामी···ब्रह्म हिरण्यगर्भात्मानमुपासते ।

3. वासुदेवे भगवति भक्तियोगः प्रचोदितः । जनयत्याशु वैराग्यं ज्ञानं यद् ब्रह्मदर्शनम् ॥
स तदैवात्मनाऽऽत्मानं निःसङ्गं समदर्शनम् । हेयोपादेयरहितमारुढं पदमीक्षते ॥
3.32.23,25.

4. द्विपरार्धावसाने यः प्रलयो ब्रह्मणस्तु ते । तावदध्यासते लोकं परस्य परचिन्तकाः ॥
क्षमाम्भोनलानिलवियन्मनइन्द्रियार्थभूतादिभिः परिवृतं प्रतिसंजिहीर्षुः ।
अव्याकृतं विशति यर्हि गुणत्रयात्मा कालं पराख्यमनुभूय परः स्वयम्भूः ॥
एवं परेत्य भगवन्तमनुप्रविष्टा ये योगिनो जितमरुन्मनसो विरागाः ।
तेनैव साकममृतं पुरुषं पुराणं ब्रह्म प्रधानमुपयान्त्यगताभिमानाः ॥ 3.32.8-10.

5. विश्वनाथ चक्रवर्ती on 3.32.10 :—
अगताभिमानाः='वयं हिरण्यगर्भोपासका' इत्यभिमानवन्तः ।
तेन परमेश्वरे तेषामात्यन्तिको न लयः; किन्तु प्राकृतिक एवेति ।
तेन पुनर्जगत्-सर्गे तेषामपि सर्गो भावीति भावः ।

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because of their obsessions viz, differentiating outlook *(bheda-dṛṣṭi)*, affection for physical existence (*abhimāna*) and love for power (*kartṛtva*), both enter at the end of Dvi-parārdha (the longevity of Hiraṇya-garbha) Puruṣa or God, the first Incarnation, and enjoy all pleasure of their religious excellence. Then they emerge from Puruṣa—Hiraṇya-garbha as a Guṇā'vatāra (viz, Viriñci), other transmigrating souls as Prajā-patis (Marīci etc.) with leaning to domesticity, or as Yogeśvaras (Sanaka etc.) with emphasis on celibacy—all to resume their respective rights and responsibilities[1].

The three dreams

For the Bhāgavata, the integral sense of unity is the first principle of life[2]. Man is haunted by three dreams—that diversity is real, that one Karma differs qualitatively from another, and that the result of a Karma is appropriated only by its performer. The Bhāgavata sponsors threefold sense of unity to counteract the above threefold dream. The dream of diversity should be challenged by the outlook (*bhāvā'dvaita*) that the diversity of cause and effect is not true; that cause alone is true and effect is mere appearance[3]. The second dream viz, diversity of action, is to be offset by the consideration (*kriyā'dvaita*) that actions, apparently different, are one under the process of surrender to the same God[4]. The dream viz, exclusiveness of the result of each act, is to be discarded by the sense of marshalling *(dravyā'dvaita*) all individual desires and achievements into a common pool to be equally apportioned to all, irrespective of individual contributions to the same[5]. Thus mundane life should be an oblation to the undying flame of unitary vision.

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1. आद्यः स्थिरचराणां यो वेदगर्भः सहर्षिभिः । योगेश्वरैः कुमाराद्यैः सिद्धैः योगप्रवर्तकैः ॥
भेददृष्ट्याभिमानेन निःसङ्गेनापि कर्मणा । कर्तृत्वात् सगुणं ब्रह्म पुरुषं पुरुषर्षभम् ॥
स संसृत्य पुनः काले कालेनेश्वरमूर्तिना । जाते गुणव्यतिकरे यथापूर्वं प्रजायते ॥
ऐश्वर्यं पारमेष्ठ्यं च तेऽपि धर्मविनिर्मितम् । निषेव्य पुनरायान्ति गुणव्यतिकरे सति ॥
3.32.12-15.

2. भावाद्वैतं क्रियाद्वैतं द्रव्याद्वैतं तथाऽऽत्मनः । वर्तयन् स्वानुभूत्येह त्रीन् स्वप्नान् धुनुते मुनिः ॥
7.15.62.

3. कार्यकारणवस्त्वैक्यमर्शनं पटतन्तुवत् । अवस्तुत्वाद् विकल्पस्य भावाद्वैतं तदुच्यते ॥
7.15.63.

4. यद् ब्रह्मणि परे साक्षाद् सर्वकर्मसमर्पणम् । मनोवाक्तनुभिः पार्थ ! क्रियाद्वैतं तदुच्यते ॥
7.15.64.

5. आत्मजायासुतादीनामन्येषां सर्वदेहिनाम् । यत् स्वार्थकामयोरैक्यं द्रव्याद्वैतं तदुच्यते ॥
7.15.65.

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The path of Flame

The Bhāgavata takes cognizance of the two paths as traditional[1]; and therefore accepts them with suggestions for improvement. In the Upaniṣadic way, the departing soul assembles at the heart. If it is endowed with knowledge (*nivṛtti-dharma*) and has also fancy for pleasures at the abode of Hiraṇya-garbha (*pārameṣṭhya*) or even for eightfold excellence (*aṣṭā'dhipatya*)[2], the departing soul moves through the nerve of Suṣumnā (Upaniṣadic Brahma-nāḍī), transcends the gross body and proceeds through the solar rays (*śociḥ*) in the sky (*vihāyaḥ*) to reach Flame (Vaiśvānara), the starting point of the path of Flame[3]. From there it moves through Day, Fortnight, Six-monthly period and Year to the Sun.

The Bhāgavata fills in the gap between the Upaniṣadic region of the Sun and the Upaniṣadic region of Lightning, by the introduction of Śiśu-māra-cakra[4], the axle of the three worlds and consisting of the constellation from the sun to the pole star. Beyond Śiśu-māra-cakra, the limit of the three worlds, is Mahar-loka, according to Śrīdhara[5]. If Mahar-loka, as Śrīdhara maintains, is beyond the pole star, then the Upaniṣadic abode of Lightning, next to Śiśu-māra-cakra, is none else than Mahar-loka. Again, Śaṅkara, as already noticed, takes the abode of Hiraṇya-garbha as Satya-loka. The two abodes viz, the abode of Varuṇa and the abode of Indra, falling between the abode of Lightning and the abode of Hiraṇya-garbha, may therefore be identified with Jana-loka and Tapaḥ-loka respectively. Thus the seven hierarchical regions—Bhū, Bhuvaḥ, Svaḥ, Mahaḥ, Jana, Tapaḥ, and Satya respectively represent the Upaniṣadic three worlds and the abode of Lightning, that of Varuṇa, that of Indra and that of Hiraṇya-garbha.

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1. य एते पितृदेवानामयने वेदनिर्मिते । शास्त्रेण चक्षुषा वेद जनस्थोऽपि न मुह्यति ॥ 7.15.56.
2. यदि प्रयास्यन् नृप ! पारमेष्ठ्यं वैहायसानामुत यद् विहारम् ।
   अष्टाधिपत्यं गुणसन्निवाये सहैव गच्छेन् मनसेन्द्रियैश्च ॥ 2.2.22.
3. वैश्वानरं याति विहायसा गतः सुषुम्नया ब्रह्मपथेन शोचिषा ।
   विधूतकल्कोऽथ हरेरुदस्तात् प्रयाति चक्रं नृप ! शैशुमारम् ॥ 2.2.24.
4. 5.23.4-9.
5. तद्विश्वनाभिं त्वतिवर्त्य विष्णोरणीयसा विरजेनोत्मनैकः ।
   नमस्कृतं ब्रह्मविदामुपेति कल्पायुषो यद् विबुधा रमन्ते ॥ 2.2.25.
   श्रीधर :—ब्रह्मविदां स्थानमन्यैर्नमस्कृतम् = महर्लोकम् ।

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Beyond the abode of Hiraṇya-garbha

The Upaniṣads furnish no details of the path from Brahma-loka (i. e., relative immortality) to Viṣṇu-loka (i. e., absolute immortality). The Bhāgavata has filled in this gap by pressing into service its scheme of cosmology in reverse order. From the abode of Hiraṇya-garbha, the departing soul with full knowledge penetrates the cosmic shell (Brahmāṇḍa). Then it passes, in reverse order, through the five elements *(viśva)*, the organs, Ahaṁkāra, Mahat *(taijasa)* to enter the Unmanifest (Avyakata, Prakṛti or *Prājña*). Then transcending Māyā, the root of Prakṛti, the departing soul finally merges into Brahma, the tranquil, the all-bliss *(turya)*[1].

The four paths

Disembodied liberation at the consummation of knowledge is the ultimate goal and therefore no path. Hence Deva-yāna, Pitṛ-yāna, the path of life-and-death and that of hell constitute, according to the Bhāgavata, the four paths.

(1) With superior knowledge and yearning for pleasure man proceeds through Deva-yāna, the path of Flame, to Satya-loka, the official residence of Hiraṇya-garbha, the creator of the fourteen worlds, continues to enjoy as he pleases and finally achieves disembodied liberation if he can perfect his knowledge there; if not, he embarks upon the career of a cosmic officer to satisfy his ego and love of power.

(2) With superior deeds and lust for pleasure, man moves through Pitṛ-yāna, the path of Smoke, to Candra-loka, the abode of the Moon, enjoys in the company of gods but finally returns to the earth with residuary deeds which, if good enough, make for his birth among the twice-born usually in the same family from which he had ascended through the path of Smoke, thus providing him fresh opportunity to cultivate superior knowledge for the path of Flame or superior deeds for re-entering

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1. (i) ततो विशेषं प्रतिपद्य निर्भयस्तेनाऽऽत्मनापोऽनलमूर्तिरत्वरन् ।
ज्योतिर्मयो वायुमुपेत्य काले वाय्वात्मना खं बृहदात्मलिङ्गम् ॥
घ्राणेन गन्धं रसनेन वै रसं रूपं च दृष्ट्या श्वसनं त्वचैव ।
श्रोत्रेण चोपेत्य नभोगुणत्वं प्राणेन चाकूतिमुपैति योगी ॥
स भूतसूक्ष्मेन्द्रियसन्निकर्षं मनोमयं देवमयं विकार्यम् ।
संसाद्य गत्या सह तेन राति विज्ञानतत्त्वं गुणसंनिरोधम् ॥
तेनात्मनाऽऽत्मानमुपेति शान्तमानन्दमानन्दमयोऽवसाने ।
एतां गतिं भागवतीं गतो यः स वै पुनर्नेह विषज्जतेऽङ्ग ॥ 2.2.28-31.
(ii) विश्वश्च तैजसः प्राज्ञस्तुर्य आत्मा समन्वयात् ॥ 7.15.54cd.

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the path of Smoke. But if the residuary deeds are not good enough, he descends to the life of big animals—the tiger, the lion, the horse, the boar, even a lowly human being viz, a Caṇḍāla[1].

(3) A person frittering himself away in trifling thoughts and deeds is destined to the life of unmitigated hardship as a worm, an insect, a knat, a fly. It is the life of base instinct, plagued by repeating series of births and deaths of unalloyed suffering[2].

(4) For hideous crimes man has to enter hell. Within the three worlds at the southern direction below the earth and above water where the Fathers (Agniṣvātta etc.) are ever ready with blessings for their progeny, resides the god of Death, the dispenser of justice, with his people. As per man's misdeeds, he is subjected to one or all of twenty-one or twenty-eight types of hell[3]. Kapila, on the other hand, refers to a view that the world itself is heaven or hell[4].

However, *all* sub-humans regain after expiations the life of man, to eke out his destiny[5] afresh. Karma or action regulates the last three paths.

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1. (i) तद् य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन्—ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वा । अथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरन्—अश्वयोनिं वा सूकरयोनिं वा चाण्डालयोनिं वा । Ch. U 5.10.7.
   (ii) दक्षिणेन पथार्यम्णः पितृलोकं व्रजन्ति ते । प्रजामनु प्रजायन्ते श्मशानान्तक्रियाकृतः ॥ 3.32.20.
2. (i) अथैतयोः पथोर्न कतरेणचन तानीमानि क्षुद्राण्यसकृदावर्तीनि भूतानि भवन्ति । जायस्व म्रियस्वेत्येतत् तृतीयं स्थानम् । Ch. U 5.10 8; cf. BU 6.2.16.
   (ii) त इह···· कीटो वा पतङ्गो पा दंशो वा यद् यद् भवन्ति तदाभवन्ति । Ch. U 6 9.3.
3. अन्तराले एव त्रिजगत्यास्तु दिशि दक्षिणस्यामधस्तात् भूमेरुपरिष्टाच्च जलाद् यस्यामग्निष्वात्तादयः पितृगणा दिशि स्वानां गोत्राणां परमेण समाधिना सत्या एवाशिष आशासाना निवसन्ति । यत्र ह वाव भगवान् पितृराजो वैवस्वतः····सगणो दमं धारयन्ति । तत्र हैके नरकानेकविंशतिं गणयन्ति । अष्टाविंशतिर्नरकाः । 5.26.5-7.
4. अत्रैव नरकः स्वर्ग इति मातः प्रचक्षते । 3.30.29ab.
5. (i) नो चेत् प्रमत्तमसदिन्द्रियवाजिसूता नीत्वोत्पथं विषयदस्युषु निक्षिपन्ति ।
   ते दस्यवः सहयसूतममुं तमोन्धे संसारकूप उरुमृत्युभये क्षिपन्ति ॥ 7.15.46.
   (ii) अधस्तान्नरलोकस्य यावतीर्यातनादयः । क्रमशः समनुक्रम्य पुनरत्रात्रजेच्छुचिः ॥ 3.30.34.

   श्रीधर comments :—'पुनरत्रात्रजेत्'=पुनर्नरत्वं प्राप्नोति; cf. 8.22.25.

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Chapter VIII

COSMOLOGY

(SṚṢṬI-PRAKRIYĀ)

Creation—a continuum

As already noticed, at grand cosmic deluge (Prākṛtika-pralaya) Māyā with its six derivatives (Avidyā, Vidyā, Prakṛti, Kāla, Svabhāva and Karma) and with all individual souls including the cosmic creator (Viriñci) is subsumed in Puruṣa or God. Cit-śakti alone continues aglow at the time. Under the spur of divine sport, Cit-śakti as God's will regulates creation, sustenance and dissolution of the cosmos.

God's will terminates the grand cosmic deluge when it activizes Kāla which in its turn rouses Svabhāva and Karma. Kāla, Svabhāva and Karma galvanize Prakṛti, under the over-all superintendence of God.

Kāla or time breaks the equilibrium of the three Guṇas so that Prakṛti or matter is transformed into energy. By Svabhāva or nature such energy flows onward. Karma or destiny of individual souls stops its flow to a focal point. Thus the process of evolution results in the origination of categories : Prakṛti originates Mahat, Mahat Ahaṁkāra and so on. The origination of one category from the other involves, as noted above, three successive steps viz, mass-disintegration, energy-transformation and condensation, brought about at every step by the operation of Kāla, Svabhāva and Karma respectively under the supervision of God.[1] As Prakṛti is never exhausted and constantly feeds all evolutes, the process of evolution is a continuum.[2]

The nature of the three Guṇas

The Śvetāśvatara Upaniṣad[3] conceives Prakṛti consisting of three Guṇas standing respectively for knowledge-potential (Jñāna-śakti), action-potential (Kriyā-śakti) and matter-potential (Dravya-śakti). The Bhāgavata

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1. कालाद् गुणव्यतिकरः परिणामः स्वभावतः । कर्मणो जन्म महतः पुरुषाधिष्ठितादभूत् ॥ 2.5.22.
2. न तस्य कालावयवैः परिणामादयो गुणाः । अनाद्यनन्तमव्यक्तं नित्यं कारणमव्ययम् ॥ 12.4.19.
3. (i) अजामेकां लोहितशुक्लकृष्णाम् । ŚU 4.5a.
   (ii) परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ŚU 8.6cd.

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has appropriated this concept in its scheme of cosmology. Under Kāla or time, Sattva is transformed into Jñāna-śakti, Rajaḥ into Kriyā-śakti and Tamaḥ into Dravya-śakti. Disturbance of equilibrium also means difference in their proportion. Thus in the process of evolution, the three Guṇas are poised for mutual compromise and confrontation. As a result, categories are brought into existence and yet the process does not cease. Also, the Bhāgavata treats evolution as a psycho-physical process. Each category is as much a physical reality as psychological.

Mahat/Citta

The first category to emerge directly from Prakṛti in the process of evolution is Mahat.[1] As the starting point of the manifestation of the cosmos, it is held to be the cosmic germ (*jagad-aṅkura*)[2]. Marked by the pre-dominance of Sattva, Mahat in its physical aspect is golden (*hiraṇmaya*)[3] that dispels the cosmic gloom. In its psychological aspect, Mahat is Citta with emphasis on Jñāna-śakti.[4] Transparent and tranquil, Citta reveals Truth—Vāsudeva.[5]

Ahaṁkāra

With Jñāna-śakti, Kriyā-śakti and Dravya-śakti struggling for equal prominence, Mahat evolves into Ahaṁkāra[6]. Yet Dravya-śakti is said to be predominant in Ahaṁkāra in that the resultants of this Śakti far outnumber the resultants of the other two Śaktis. As a psychological reality, Ahaṁkāra is the principle of egoity that obviously indicates accent on Tamaḥ[7].

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1. दैवात् क्षुभितधर्मिण्यां स्वस्यां योनौ परः पुमान्। आधत्त वीर्यं सासूत महत्तत्त्वं हिरण्मयम्॥ 3.26.19.
2. विश्वमात्मगतं व्यञ्जन् कूटस्थो जगदङ्कुरः। स्वतेजसापिबत् तीव्रमात्मप्रस्वापनं तमः॥ 3.26.20.
3. ....महत्तत्त्वं हिरण्मयम्॥ 3.26.19d.
4. ततोऽभवन्महत्तत्त्वमव्यक्तात् कालचोदितात्। विज्ञानात्मा... ॥ 3.5.27abc.
5. यत्तत् सत्त्वगुणं स्वच्छं शान्तं भगवतः पदम्। यदाहुर्वासुदेवाख्यं चित्तं तन्महदात्मकम्॥ 3.26.21.
6. महतस्तु विकुर्वाणाद् रजःसत्त्वोपबृंहितात्। तमःप्रधानस्त्वभवद् द्रव्यज्ञानक्रियात्मकः॥
सोऽहंकार इति प्रोक्तो विकुर्वन् समभूत्त्रिधा। वैकारिकस्तैजसश्च तामसश्चेति यद्भिदा।
द्रव्यशक्तिः क्रियाशक्तिर्ज्ञानशक्तिरिति प्रभो॥ 2.5.23,24.
7. श्रीधर on 2.5.23. :—
अहंकारस्य तु आवरकत्वात् तमःप्रधानत्वम्। अत एव अहंकारकार्येषु तामसमाकाशादिकं बहु; राजसं सात्त्विकं चाल्पम्।

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Marked by Jñāna-śakti, Ahaṁkāra is called Vaikārika; with emphasis on Kriyā-śakti, it is called Taijasa. Dravya-śakti accounts for its name, Tāmasa[1].

The Indriyas and the Tan-mātras

From Vaikārika Ahaṁkāra, the mind (together with its controller, the moon-god) and the ten gods controlling the five sense organs and the five action organs, come into being[2]. From Taijasa Ahaṁkāra, the category of Buddhi with Jñāna-śakti, and the category of vital air *(mukhya-prāṇa)* with Kriyā-śakti, come into existence. The five sense organs are the special forms of Buddhi. The five action organs are likewise the special forms of Mukhya-prāṇa[3]. From Tāmasa Ahaṁkāra, also called Bhūtādi (the precursor of the elements), the five element-potentials (Tan-Mātras) evolve.

The mind and the sense-deities are from Vaikārika in that they assist in the revelation of objects[4]. The ten organs (five from Buddhi and five from Mukhya-prāṇa) are from Taijasa in so far as they bear testimony to the fact that the agent (Kartā), either knowing or doing, is said to be active. In knowing or in doing, organ-deities are agents, the organs instruments and the elements objects. Ahaṁkāra is therefore taken to be an agent-instrument-object complex[5].

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1. वैकारिकस्तैजसश्च तामसश्चेति यद्भिदा । द्रव्यशक्तिः क्रियाशक्तिर्ज्ञानशक्तिरिति प्रभो ॥ 2.5.24.

2. (i) वैकारिकान्मनो जज्ञे देवा वैकारिका दश । दिग्वातार्कप्रचेतोऽश्विवह्नीन्द्रोपेन्द्रमित्रकाः ॥ 2.5.30.

   (ii) श्रीधर on 2.5.30 :—

   (a) मनः-शब्देनैव तदधिष्ठाता चन्द्रोऽपि द्रष्टव्यः ।

   (b) दिशश्च वातश्च अर्कश्च प्रचेताश्च अश्विनौ च—एते पञ्च श्रोत्रत्वक्चक्षुर्जिह्वा-घ्राणानामधिष्ठातारः ।

   (c) वह्निश्च इन्द्रश्च उपेन्द्रश्च मित्रश्च कश्च (प्रजापतिः)—एते पञ्च वाक्पाणिपाद-पायूपस्थानाम् ।

3. (i) तैजसात्तु विकुर्वाणादिन्द्रियाणि दशाभवन् । ज्ञानशक्तिः क्रियाशक्तिर्बुद्धिः प्राणश्च तैजसौ । श्रोत्रं त्वग्घ्राणदृग्जिह्वावाग्दोर्मेढ्राङ्घ्रिपायवः ॥ 2.5.31; vide also 3.5.31cd.

   (ii) श्रीधर on 2.5.31 :—

   यतो ज्ञानशक्तिर्बुद्धिः क्रियाशक्तिः प्राणश्च तैजसाहंकारकार्यौ अतो ज्ञानक्रियाविशेष-रूपाणि इन्द्रियाणि तैजसादभवन्नित्यर्थः ।

4. वैकारिकाश्च ये देवा अर्थाभिव्यञ्जनं यतः ॥ 3.5.30cd.

5. (i) क्रियाशक्तिरहंकारः... ॥ 3.26.23c.

   (ii) महत्तत्त्वाद् विकुर्वाणादहंतत्त्वं व्यजायत । कार्यकारणकर्त्रात्मा भूतेन्द्रियमनोमयः । वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिधा ॥ 3.5.29.

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The Tan-mātras and the Bhūtas

From Bhūtādi (Tāmasa Ahaṁkāra) to five gross elements, evolution takes a ziczac course. From Bhūtādi sound-potential (Śabda-tanmātra), from sound-potential ether (Ākāśa), from ether touch-potential (Sparśa-tanmātra), from touch-potential air (Vāyu), from air colour-potential (Rūpa-tanmātra), from colour-potential fire (Tejaḥ), from fire taste-potential (Rasa-tanmātra), from taste-potential water (Ap), from water smell-potential (Gandha-tanmātra), and from smell-potential earth (Pṛthivī) are born in succession. Yet the conception of two parallel series [viz, (1) from ether air, from air fire, from fire water and from water earth; and (2) from sound-potential touch-potential, from touch-potential colour-potential, from colour-potential taste-potential and from taste-potential smell-potential] is compatible with that of the above composite series. One might say, for example, that ether through touch-potential produces air as one might say that sound-potential through ether produces touch-potential; and so on.

Thus under the superintendence of God, Kāla, Svabhāva and Karma operate on Bhūtādi, element-potentials and the elements to bring about five element-potentials as well as five elements (i. e., the Tan-mātras and the Bhūtas).[1]

Born of sound-potential, ether has sound; of ether through touch-potential, air has sound and touch; of air through colour-potential, fire has sound, touch and colour; of fire through taste-potential, water has sound, touch, colour and taste; finally, of water through smell-potential, earth has sound, touch, colour, taste and smell.[2]

The cosmic mass

Categories from Mahat to the Bhūtas thus came into existence. Yet the mission of the creation remained unrealized. The individual souls had to derive pleasure, pain or delusion. They required for that purpose gross bodies fitted with organs, regions to live in and objects of pleasure, pain or delusion. The Bhūtas or the five gross elements could provide regions and objects. The organs, both internal and external, already generated in course of subtle creation, were competent to grasp objects for pleasure etc. But the Bhūtas and the Indriyas drifted apart. They lacked cohesion. The Bhūtas and the Indriyas had to be organized into a single

1. 2.5.25-29; 3.5.32-36; 3.26.32-48.
2. परस्य दृश्यते धर्मो ह्यपरस्मिन् समन्वयात् । अतो विशेषो भावानां भूमावेवोपलक्ष्यते ॥ 3,26,49.

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unit. Without such unit the above mission of the individual souls could not be fulfilled.[1]

So God employed His Cit-śakti[2] that activized Kāla, Svabhāva and Karma to operate upon all the categories from Prakṛti to the Bhūtas. The result was that the five elements or the Bhūtas condensed into a mass--a concretization (Viśeṣa), a shining (Virāṭ) lotus (*padma*) as golden *(hiraṇmaya)* as Mahat, the cosmic egg (Brahmāṇḍa) providing residence for God (Adhi-puruṣa). In spite of its potency to expand into fourteen worlds, this mass was only an insignificant part of the categories in that it was circumscribed by the whole series from the gross five elements up to Mahat, each of which is ten times smaller than its immediately higher category.[3]

The cosmic mass differentiates

For one thousand divine years that golden egg with all kinds of individual souls lying dormant in it, continued in fluid state.[4] God then willed that it should differentiate so that the categories may function in a disciplined manner.[5] As a result, the material mass was done into macrocosm *(samaṣṭi)* and microcosms *(vyaṣṭi)* meant for Hiraṇya-garbha (the cosmic Jīva) and the individual Jīvas respectively.[6]

Under the over-all supervision of God, Kāla, Svabhāva and Karma operated upon the cosmic mass to differentiate into three lots—the lot of one, the lot of three and the lot of ten.[7] In the *lot of one* emerged Hiraṇya-garbha, the cosmic individual, so far subsumed in God sheltered

1. अथ तासां स्वशक्तीनां सतीनामसमेत्य सः । प्रसुप्तलोकतन्त्राणां निशाम्य गतिमीश्वरः ॥
कालसंज्ञां तदा देवीं बिभ्रच्छक्तिमुरुक्रमः । त्रयोविंशतितत्त्वानां गणं युगपदाविशत् ॥
3.6.1-2; vide also 3.26.50.
2. स्मरन् विश्वसृजामीशो विज्ञापितमधोक्षजः । विराजमतपत् स्वेन तेजसैषां विवृत्तये ॥
3.6.10.
3. एतदण्डं विशेषाख्यं क्रमवृद्धैर्दशोत्तरैः । तोयादिभिः परिवृतं प्रधानेनावृतैर्बहिः ॥
3.26.52.
4. हिरण्मयः स पुरुषः सहस्रपरिवत्सरान् । आण्डकोश उवासाप्सु सर्वसत्त्वोपबृंहितः ॥
3.6.6.
5. विराजमतपत् स्वेन तेजसैषां विवृत्तये ॥ 3.6.10cd.
6. तदा संहत्य चान्योन्यं भगवच्छक्तिचोदिताः । सदसत्त्वमुपादाय चोभयं ससृजुर्ह्यदः ॥
2.5.33.
7. स वै विश्वसृजां गर्भो दैवकर्मात्मशक्तिमान् । विबभाजात्मनाऽऽत्मानमेकधा दशधा त्रिधा ॥
3,6,7.

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in that cosmic egg (Garbhoda-śāyī).[1] Indeed the cosmic mass was just a point at the centre of His infinitude. Pictorially the cosmic mass was a lotus at the navel region of Garbhoda-śāyī. The cosmic creator (called Viriñci) emerged from that lotus. He was then called Padma-yoni or Hiraṇya-garbha because the golden lotus served as his embryo.

Seated at the centre of the lotus exposed to the fury of the elements, Hiraṇya-garbha was overtaken by awe. Then he dived within himself and visualized God reposed on infinitude[2]. Under God's advice, he then took to penance[3] for divine one hundred years in order to acquire vision forestalling the worlds to be created[4]. Endowed with vision, Hiraṇya-garbha could now stabilize the lotus against elemental ravages and then made the cosmic mass into worlds—three or fourteen[5].

The *lot of three* consisted of (1) eleven organs—the mind, five sense organs and five action organs *(sādhyātama)*; (2) eleven organ-gods *(sādhidaiva)*; and (3) the elements *(ādhibhūta)* providing for habitation *(āyatana)* of organs and gods, and objects *(viṣaya)* for the respective organs[6].

The *lot of ten* consisted of the vital breath *(mukhya-prāṇa)* of ten airs essential for the functioning of the organs[7].

Living organism

The cosmic mass was an incoherent conglomeration. Differentiation of this mass naturally meant at its initial stage 'sorting out'. So the above three lots were separated by God from one another. Tenfold life and

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1. (i) ततस्तेनानुबिद्धेभ्यो युक्तेभ्योऽण्डमचेतनम्। उत्थितं पुरुषो यस्मादुदतिष्ठदसौ विराट् ॥ 3.26.51.
   (ii) एष ह्यशेषसत्त्वानामात्मांशः परमात्मनः। 3.6.8ab.
   (iii) एकधा हृदयेन च ॥ 3.6.9d.
2. 3.8.16-23.
3. विरिञ्चोऽपि तथा चक्रे दिव्यं वर्षशतं तपः। 3.10.4ab.
4. भूयस्त्वं तप आतिष्ठ विद्यां चैव मदाश्रयाम्। ताभ्यामन्तर्हृदि ब्रह्मन् लोकान् द्रक्ष्यस्यपावृतान् ॥ 3.9.30.
5. पद्मकोशं तदाऽऽविश्य भगवद्कर्मचोदितः। एकं व्यभाङ्क्षीदुरुधा त्रिधा भाव्यं द्विसप्तधा ॥ 3.10.8.
6. साध्यात्मः साधिदैवश्च साधिभूत इति त्रिधा। 3.6.9ab.
7. विराट् प्राणो दशविधः.... ॥ 3.6.9c.

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elevenfold organ were suspended in the vacuum (Ākāśa)[1]; Hiraṇya-garbha was delinked from his embryo; the cosmic mass was thus reduced to purely elemental matter.

Armed as he was with divine power, Hiraṇya-garbha now adopted the elemental matter as his material base and to further the mission of creation he began to chisel the amorphous matter into a personal form. To confer on it the dignity of a living organism, Hiraṇya-garbha then drew upon the vacuum (Ākāśa) containing life and the organs. He first breathed, into the elemental mass, life pre-requisite for the operation of the organs (Ojaḥ.), the mind (Sahaḥ) and the gross body (Bala)[2].

Thereafter Hiraṇya-garbha carved the monolith of the elemental mass, his material base, into a human trunk *(aṅga)*—sole *(pāda-mūla)*, the complex of the heel and the tip-toe *(pārṣṇi-prapada)*, the root of the ankle *(gulpha)*, the ankle to the knee *(jaṅghā)*, the knee *(jānu)*, the thigh *(ūru)*, the buttock *(kaṭi)*, the hip *(jaghana)*, the navel *(nābhi)*, the chest *(uraḥ)*, the neck *(grīvā)*, the face *(vadana)*, the forehead *(lalāṭa)* and the head *(śīrṣa)*, constituting in ascending order the seven lower worlds—Pātāla, Rasātala, Mahātala, Talātala, Sutala, Vitala and Atala; and the seven upper worlds—Mahī-tala, Nabhas-tala Svar-loka, Mahar-loka, Jana-loka, Tapo-loka and Satya-loka respectively[3].

Then different habitations *(āyatanas)* pronounced themselves in that human trunk in order to satisfy the urge of life in that body. The living body wanted to eat, drink and speak; mouth was carved out of it. It wanted to smell; the nasal cavities appeared thereon. It longed to see; the eye-cavities were born. It wanted to hear; the ear cavities arose. It liked to feel, the touch-space appeared. Similarly, out of urge for work hands, that for walk feet, that for natural clearance rectum, that for sexual pleasure anus, that for blood circulation nerves, that for digestion of food and drink stomach, and that for thinking heart emerged.

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1. प्राणेन्द्रियात्मविष्ण्यत्वं नभसो वृत्तिलक्षणम् ॥ 3.26.34cd.
2. अन्तःशरीर आकाशात् पुरुषस्य विचेष्टतः । ओजः सहो बलं जज्ञे ततः प्राणो महानसुः ॥
अनुप्राणन्ति यं प्राणाः प्राणन्तं सर्वजन्तुषु । अपानन्तमपानन्ति नरदेवमिवानुगाः ॥
2.10.15-16.
3. पातालमेतस्य हि पादमूलं पठन्ति पार्ष्णिप्रपदे रसातलम् ।
महातलं विश्वसृजोऽथ गुल्फौ तलातलं वै पुरुषस्य जङ्घे ॥
द्वे जानुनी सुतलं विश्वमूर्तेरूरुद्वयं वितलं चातलं च ।
महीतलं तज्जघनं महीपते ! नभस्तलं नाभिसरो गृणन्ति ॥
उरःस्थलं ज्योतिरनीकमस्य ग्रीवा महर्वदनं वै जनोऽस्य ।
तपो रराटीं विदुरादिपुंसः सत्यं तु शीर्षाणि सहस्रशीर्ष्णः ॥ 2.1. 26-28.

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Habitations *(āyatanas)* having thus been created, objects *(viṣayas)* for the different organs were culled out of that trunk.

The abodes and the objects being ready, Hiraṇya-garbha then shifted from the vacuum (Ākāśa) all the organs together with the organ-gods to their appropriate habitations, to dwell upon their respective objects.[1]

In spite of presence of life and the organs therein, the body remained immobile. It arose only when Citta together with its god, Kṣetra-jña and its function, consciousness, penetrated the body.[2] With the settlement of four internal organs—Citta, Ahaṁkāra, Buddhi and Manaḥ at the heart, their common habitation, the entire system of the subtle body (consisting of fourfold internal organ, tenfold external organ, fivefold subtle element and above all life) was harmoniously fitted to the gross body. Hiraṇya-garbha is now poised for the material pleasure through his subtle body with the gross body as his material base.

Supplementary details of the fourteen worlds

Between Bhū and Bhuvaḥ (i. e., the abode of the sun), fall the abodes of Rāhu, Vidyādharas, Siddha-Cāraṇas, Yakṣa-Rākṣasas, Bhūta-Preta-Piśācas, placed one below the other so that the ghosts and the evil spirits are nearest to the earth.[3] Between Bhuvaḥ and Svaḥ (i. e., above the sun and below the high heaven) are placed Śukra, Budha, Maṅgala, Bṛhaspati and Śanaiścara one above the other.[4] Beyond them is the abode of the hermits, extending to eleven lacs of Yojanas.[5] Beyond the region of the hermits is another expanse of thirteen lacs of Yojanas, ending in Dhruva (the pole star).[6] Several regions fall within this space. Dhruva is stable.[7] It is the axle of constellations which continue their

1. 2.1.26-37; 2.5.32-42; 2.6.1-32; 2.10.10-33; 3.6; 3.7.21-22.
2. चित्तेन हृदयं चैत्यः क्षेत्रज्ञः प्राविशद् यदा । विराट् तदैव पुरुषः सलिलादुदतिष्ठत ॥
यथा प्रसुप्तं पुरुषं प्राणेन्द्रियमनोधियः । प्रभवन्ति विना येन नोत्थापयितुमोजसा ॥
3.26.70-71.
3. अधस्तात् सवितुः····स्वर्भानुः····ततोऽधस्तात् सिद्ध-चारण-विद्याधराणाम्····ततोऽधस्तात् यक्ष-रक्षः–पिशाच-प्रेत-भूतगणानाम्····ततोऽधस्तादियं पृथिवी । 5.24.1-5.
4. अथ ह धावन् नभोमण्डलम्····स (सूर्यः) ह भुञ्जीत····एवं चन्द्रमा अर्कगभस्तिभ्य उपरिष्टात्····तत उपरिष्टात् उशनाः····तत उपरिष्टाद् बुधः····अत ऊर्ध्वम् अङ्गारकः···· तत उपरिष्टात्····बृहस्पतिः····तत उपरिष्टात् शनैश्चरः । 5.22.7-16.
5. तत उत्तरस्मादृषय एकादशयोजनान्तरे उपलभ्यन्ते । 5.22.17.
6. तस्मात् परतस्त्रयोदशलक्षयोजनान्तरतो····ध्रुवः । 5.23.1.
7. स हि····स्थाणुरिवावष्टम्भ ईश्वरेण विहितः । 5.23.2.

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aerial journey till a Kalpa.[1] Dhruva-loka is the last limit of the three worlds.[2] With myriad of stars, Dhruva is mystically described as Śiśumāra-cakra.[3] Within the three worlds, in the southern direction below the earth and above Garbhoda is the abode of the Fathers (Agniṣvātta etc.). The god of death is the king of this region. Twenty-one or twenty-eight types of hell belong to this region.[4]

The three regions of empirical enjoyment are separated from the higher regions by a boundary mountain called Lokā'lokā'cala. The light of all the luminaries that illumine the three worlds fails to reach the upper regions, due to this mountain. Thus while one side of this mountain receives light, the other side does not[5].

On the other side of the mountain, the regions of the Yogīs—Mahaḥ, Jana, Tapaḥ and Satya—are laid out one above the other[6]. They are the goals of pure beings, free from fear, full of bliss; in brief, they stand for spiritual welfare[7]. Persons entitled to these regions enjoy to their full for a Kalpa[8]. At Satya-loka enjoyments last for as long as the longevity of Hiraṇya-garbha[9].

Below the earth are situated the seven lower regions[10], the habitations of demons, serpents and the like. Rid of the sun, these regions do not

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1. भ–गणा ग्रहादयो····ध्रुवमेवावलम्ब्य····आकल्पान्तं परितः क्रामन्ति । 5.23.3.
2. सूर्यादीनां ध्रुवापवर्गाणां ज्योतिर्गणानां गभस्तयोऽर्वाचीनास्त्रीन् लोकान् आवितन्वानाः····। 5.20.37.
3. केचिदेतज्ज्योतिरनीकं शिशुमारसंस्थानेन····अनुवर्णयन्ति । 5.23.4.
4. नरका नाम····अन्तराले एव त्रिजगत्यास्तु दिशि दक्षिणस्या मवधस्ताद् भूमेरुपरिष्टाच्च जलात् । यस्यामग्निष्वात्तादयः पितृगणाः····यत्र ह वाव भगवान् पितृराजो वैवस्वतः···· तत्र हैके नरकानेकविंशतिं गायन्ति····अष्टाविंशतिर्नरकाः । 5.26.4-7.
5. लोकालोक इति समाख्या यदनेनाचलेन लोकोऽलोकश्चान्तर्वर्त्तिनावस्थाप्यते । स लोकत्रयान्ते परितः ईश्वरेण विहितः····ज्योतिर्गणानां गभस्तयः····यस्मान्न कदाचित् पराचीना भवितुमुत्सहन्ते । 5.20.36-37.
6. ततः परस्ताद् योगेश्वरगतिं विशुद्धामुदाहरन्ति । 5.20.42.
7. अमृतं क्षेममभयं त्रिमूर्ध्नोऽधायि मूर्धसु ॥ 2.6.18cd.
8. तद् विश्वनाभि त्वतिवर्त्य विष्णोरणीयसा विरजेनात्मनैकः ।
नमस्कृतं ब्रह्मविदामुपैति कल्पायुषो यद् विबुधा रमन्ते ॥ 2.2.25.
9. यद् द्वैपराध्यं तदु पारमेष्ठ्यम् ॥ 2.2.26d.
10. अवनेरधस्तात् सप्त भूविवरा एकैकशो योजनायुतान्तरेण आयामविस्तरेणोपकल्पिताः—अतलं वितलं सुतलं तलातलं महातलं रसातलं पातालमिति । 5.24.7; vide also 5.24.8-21 for details.

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witness the division of day and night.[1] In Atala resides demon Bala, the son of Maya.[2] In Vitala lives Śiva with Bhavānī, his consort[3]. In Śutala dwells Bali in bondage,[4] with God as his door-keeper.[5] Mahātala is the habitat of the serpents.[6] Daityas, Dānavas and Paṇis live in Rasātala.[7] In Talātala resides demon Maya under the protection of Mahādeva, free from the terror of Sudarśana, the wheel of Viṣṇu.[8] Lastly, in Pātāla is Vāsuki, the foremost of the serpents.[9] All these regions are suspended on great Saṁkarṣaṇa (gravitation ?).[10]

The earth

The earth consists of seven great islands, each of which contains massive segments (Varṣa), border mountains (Maryādā-giri), rivers and beings[11]. Of these, Jambū-dvīpa is made of nine Varṣas and border mountains. Each Varṣa is nine thousand Yojanas long, except Bhadrāśva and Ketumāla, each of which is as long as thirty-four thousand Yojanas.[12] The nine Varṣas are Ilāvṛta-varṣa.[13] Bhadrāśva-varṣa[14], Hari-varṣa[15], Ketu-māla-varṣa[16], Ramyaka-varṣa,[17] Hiraṇmaya-varṣa[18], Uttara-kuru[19], Kimpuruṣa-varṣa[20] and Bhārata-varṣa[21]. The islands other than Jambū-dvīpa are inhabited by persons marked by longevity, organs, vitality, strength, intellect and power[22]. The other islands are Plakṣa-dvīpa[23],

1. यत्र ह वाव न भयम् अहोरात्रादिभिः कालविभागैरुपलक्ष्यते । 5.24.11.
2. अथातले मयपुत्रोऽसुरो बलो निवसति । 5.24.16.
3. वितले हरो भगवान्····भवान्या सह मिथुनीभूय आस्ते । 5.24.17.
4. सुतले बलिः । 5.24.18; vide also 8.22.32.
5. यस्य····नारायणो द्वारि गदापाणिरवतिष्ठते । 5.24.27.
6. महातले सर्पाणां····गणः । 5.24.29.
7. रसातले दैतेया दानवाः पणयः । 5.24.30.
8. तलातले मयो नाम दानवेन्द्रः····महादेवेन परिरक्षितो विगतसुदर्शनभयो महीयते । 5.24.28.
9. पातले वासुकिप्रमुखा····महाभोगिनो····निवसन्ति । 5.24.31.
10. तस्य मूलदेशे····यं संकर्षण इत्याचक्षते । 5.25.1.
11. भूमण्डलायामविशेषः····सप्तद्वीपविशेषविकल्पः । 5.16.2.
12. (i) यस्मिन् (द्वीपे) नव वर्षाणि नवयोजनसहस्राणि । 5.16.6.
    (ii) श्रीधर—एतच्च भद्राश्व-केतुमाल-व्यतिरेकेण द्रष्टव्यम्, तयोश्चतुस्त्रिंशद्योजनसहस्रायामत्वात् ।
13. 5.16.7. 14. 5.18.1. 15. 5.18.7. 16. 5.18.15. 17. 5.18.24.
18. 5.18.29. 19. 5.18.34. 20. 5.19.1. 21. 5.19.9.
22. प्लक्षादिषु पञ्चसु पुरुषाणामायुरिन्द्रियमोजः सहो बलं बुद्धिर्विक्रम इति च सर्वेषामौत्पत्तिकी सिद्धिरविशेषेण वर्तते । 5.20.6.
23. 5.20.1.

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Śālmalī-dvīpa[1], Kuśa-dvīpa[2], Krauñca-dvīpa[3], Śāka-dvīpa[4] and Puṣkara-dvīpa[5].

In course of time, the face of the earth became covered with vegetation of six principal types. Then appeared on the earth twenty-eight principal kinds of animals—six of one hoof, nine of two hoofs, twelve of five nails and multiple species of birds[6].

The cosmic creator (Viriñci-Brahmā-Hiraṇyagarbha) brought into being three types of gods—Prākṛta, Vaikṛta and Prākṛta-Vaikṛta. Of these, the Prākṛtas are eleven organ-gods. Vaikṛtas are eightfold :— Vibudha, Pitā, Asura, Gandharvā'psarāḥ, Siddha-Vidyādhara-Cāraṇa, Yakṣa-Rakṣaḥ, Bhūta-Preta-Piśāca and Kinnara etc. Prākṛta-Vaikṛtas are the four Kumāras (Sanat-kumāra etc.)—all sons of Hiraṇya-garbha[7].

Creation of man

Hiraṇya-garbha experimented with all kinds of bodies. But rejected by him, these bodies were adopted by the above gods. Thus night, his dark body, was adopted by Yakṣa-Rakṣaḥes. Day, his bright body, was adopted by Vaikṛta-gods and Vibudhas. His terrible *(ghora)* body—evening twilight, provocative of baser feelings, was appropriated by the Asuras. Moon-beam, his lustre, was fondly taken by the Gandharvas—Viśvāvasu etc., the great musicians. Sleep, his body of lethargy, was courted by the Bhūta-Piśācas. His invisible form was for the Fathers. His form of disappearance was embraced by the Siddha-Vidyādharas. His shadow was taken away by the Kinnara-Kimpuruṣas. His form of anger was for the serpents[8].

In his zest for creation of human bodies, Hiraṇya-garbha then underwent meditation and created out of his mind, purified with meditation, four Kumāras. But they were born celibates and therefore disappointed him in the growth of human population. He was angry. As a result, were born Rudras that gave rise to inhuman human beings. Then Hiraṇya-grabha carefully created out of his limbs ten progenitors (Prajā-patis). Ultimately, he bifurcated himself into a man (Svāyambhuva Manu) and a woman (Śatarūpā). To the delight of Hiraṇya-garbha, the earth then became densely populated with human beings[9].

Then appeared the four Vedas in seven metres, all kinds of Śāstras derived from the Vedas, secular arts aud sciences, the four Āśramas, the four castes, sacrifices, fourfold action and instincts[10]. Hiraṇya-garbha was all happy. His mission was fulfilled. The climax of microcosm was reached.

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1. 5.20.7. 2. 5.20.13. 3. 5.20.18. 4. 5.20.24. 5. 5.20.29.
6. 3.10.18-24. 7. 3.10.26-28. 8. 3.20.19-48. 9. 3.12.1-24, 52-56.
10. 2.6.23-26; 3.12.37-48.

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APPENDIX TO CH VIII

Cosmic Body (समष्टि-शरीर)

2.1.26-37; 2.5.32-42; 2.6.1-32; 2.10.10-33; 3.7.21-22; 3.26.

अङ्ग (trunk)	प्रत्यङ्ग (limb)	अधिभूत: आयतन (seat)	अधिभूत: विषय (object)	अध्यात्म: इन्द्रिय (organ)		अधिदैव
	अधर्म = पृष्ठ					
	धर्म (ऋत, सत्य) = स्तन					
	लोभ = अधरोष्ठ					
सत्य-लोक = शीर्ष	व्रीडा / प्रीति = उत्तरोष्ठ					
तपः-लोक = ललाट	पुत्रादिस्नेह / यम, ज्योत्स्ना = दन्त / दंष्ट्रा					
जन-लोक = वदन	मेघ = केश					
महः-लोक = ग्रीवा	विद्युत् = श्मश्रु					
ऊर्ध्व-लोक स्वः-लोक = उरः	माया = हास					
	अनन्तसर्ग = कटाक्ष					
नभः-तल = नाभि	ब्रह्मपद / यम = भ्रूविजृम्भ					
महो-तल = जघन	छन्दः = ब्रह्मरन्ध्र					
	दिन-रात्रि = पक्ष्म					
		चक्षुर्गोलक	रूप, प्रकाश	चक्षुः	ज्ञा	सूर्य
		कर्ण-छिद्र	आकाश, शब्द	कर्ण	न	दिक्
		नासा-पुट	प्राण, गन्ध	घ्राण	इ	अश्विनौ / वायु
		जिह्वा	रस, अन्न	रसना	न्द्रि	वरुण / प्रचेताः
		बाह्यचर्म	कण्डू	त्वक् लोम	य	महीरुह / ओषधि
		आन्तरचर्म	स्पर्श	त्वक्		वायु
		मुख	वाक्/छन्दः	वाक्	क	अग्नि
		पाणि	जीविका/आदान	बल (क्रियादिशक्ति)	र्म	इन्द्र / उरुक्रमः देवाः
		पाद	हव्य/प्राप्य	गति (कर्मशक्ति)		विष्णु
		गुद	मलत्याग	पायु	इ न्द्रि य	मित्र
		मेढ्र	शुक्र (जन्म, आनन्द) प्रजात	उपस्थ		प्रजापति / पर्जन्य

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Chapter IX

THE INDIVIDUAL SOUL

(JĪVA)

The emergence of the concept

In the Ṛg-veda[1], Indra is stated to have assumed many forms due to the powers of Māyā. The Śatapatha Brāhmaṇa[2] has confirmed this. The Bṛhadāraṇyaka Upaniṣad[3] has drawn upon the same to explain the creation. It further calls Indra Brahma, the soul. According to the Bhāgavata, at the beginning of the creation there was undifferentiated consciousness which under divine sport bifurcated itself into the seer and the seen, Puruṣa and Prakṛti, spirit and matter.[4] Per se Brahma is one, consciousness and bliss.[5] Yet the transcendental split itself, as it were, into the seer and the seen.[6] Māyā is alogical so that the perfectly free courted limitation under it.[7] Māyā introduced bifurcation—opposition in nature between spirit and matter.[8]

The nature of the soul

On the bedrock of the Upaniṣads, the Bhāgavata has laid twelve basic characteristics of Puruṣa, the soul: Puruṣa is eternal *(nitya)*, non-decaying *(a-vyaya)*, pure *(śuddha)*, one without a second *(eka)*, the seer (*kṣetra-jña*), the universal shelter *(āśraya)*, immutable *(a-vikriya)*,

1. इन्द्रो मायाभिः पुरुरूप ईयते । RV 6.47.18.
2. ŚB 14.5.5.19.
2. तदेतद् ब्रह्म, अयमात्मा ब्रह्म । BU 2.5.19.
4. अथ ते संप्रवक्ष्यामि सांख्यं पूर्वैर्विनिश्चितम् । यद् विज्ञाय पुमान् सद्यो जह्याद् वैकल्पिकं भ्रमम् ॥
आसीज्ज्ञानमथो ह्यर्थ एकमेवाविकल्पितम् । यदा विवेकनिपुणा आदौ कृतयुगेऽयुगे ॥
तन्मायाफलरूपेण केवलं निर्विकल्पितम् । वाङ्मनोऽगोचरं सत्यं द्विधा समभवद् बृहत् ॥
तयोरेकतरो ह्यर्थः प्रकृतिः सोभयात्मिका । ज्ञानं त्वन्यतमो भावः पुरुषः सोऽभिधीयते ॥
11.24.1-4.
5. केवलानुभवानन्दस्वरूपः परमेश्वरः । 7.6.23ab.
6. एक एव परो ह्यात्मा भगवानीश्वरोऽव्ययः ॥
प्रत्यगात्मस्वरूपेण दृश्यरूपेण च स्वयम् । व्याप्यव्यापकनिर्देश्यो ह्यनिर्देश्योऽविकल्पितः ॥
7. 6.21cd, 22.
7. सेयं भगवतो माया यन्नयेन विरुध्यते । ईश्वरस्य विमुक्तस्य कार्पण्यमुत बन्धनम् ॥
3.7.9.
8. प्रकृतिः पुरुषश्चेति विकल्पः पुरुषर्षभ । 11.22.29ab.

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self-luminous *(sva-dṛk)*, the primordial cause *(hetu)*, all-pervasive *(vyāpaka)*, detached *(a-saṅgī)* and unlimited *(anāvṛta)*.[1] Although pervading everything, internal or external, Puruṣa like the ether is detached.[2] Puruṣa is pure being, pure knowledge and pure bliss.[3] Although one, Puruṣa appears to be many like fire in faggots or like the vital air distributed in different parts of the body and so regarded as ten due to functional variations.[4] Thus Puruṣa has permeated everything from Prakṛti to the infinitesimal details of creation.[5] Appearing to be closely associated with the three Guṇas of Prakṛti and its evolutes, Puruṣa is the presupposition of the three Guṇas.[6] Indeed other than Prakṛti, Puruṣa through Māyā makes itself into the creation.[7] Thus Puruṣa, the soul, is both immanent and transcendent.[8]

The individual soul and the Supreme soul

The soul is called *puruṣa* in relation to the body *(pura)*. The nature of its relationship with the body accounts for the classification of the soul into the individual (Jīva-ātmā) and the Supreme (Parama-ātmā). The Ṛg-veda[9] conceives Truth to have been revealed in *hṛt*. The Bhāgavata has

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1. आत्मा नित्योऽव्ययः शुद्ध एकः क्षेत्रज्ञ आश्रयः। अविक्रियः स्वदृग् हेतुर्व्यापकोऽसङ्ग्यनावृतः ॥ 7.7.19.
   vide also श्रीधर thereon; also 3.26.3; 4.20.7; 7.2.22; 10.47.31; 10.85.24-25; 12.5.8.
2. अन्तर्हितश्च स्थिरजङ्गमेषु ब्रह्मात्मभावेन समन्वयेन।
   व्याप्त्याव्यवच्छेद्यमसङ्गमात्मनो मुनिर्नभस्त्वं विततस्य भावयेत् ॥ 11.7.42.
3. सुखमस्यात्मनो रूपं सर्वेहोपरतिस्तनुः। 7.13.26ab; vide also 7.6.23.
4. स्वयोनिषु यथा ज्योतिरेकं नाना प्रतीयते। योनीनां गुणवैषम्यात् तथाऽऽत्मा प्रकृतौ स्थितः ॥ 3.28.43.
5. परावरेषु भूतेषु ब्रह्मान्तस्थावरादिषु। भौतिकेषु विकारेषु भूतेष्वथ महत्सु च ॥
   गुणेषु गुणसाम्ये च गुणव्यतिकरे तथा। एक एव परो ह्यात्मा भगवानीश्वरोऽव्ययः ॥ 7.6. 20-21.
6. गृह्यमाणैस्त्वमग्राह्यो विकारैः प्राकृतैर्गुणैः। कोन्विहार्हति विज्ञातुं प्राक्सिद्धं गुणसंवृतः ॥ 10.10.32.
7. एष नित्योऽव्ययः सूक्ष्म एष सर्वाश्रयः स्वदृक्। आत्ममायागुणैर्विश्वमात्मानं सृजति प्रभुः ॥ 6.16.9.
8. प्रकृतिस्थोऽपि पुरुषो नाज्यते प्राकृतैर्गुणैः। अविकारादकर्तृत्वान्निर्गुणत्वाज्जलार्कवत् ॥
   स एष यर्हि प्रकृतेर्गुणेष्वभिविषज्जते। अहंक्रियाविमूढात्मा कर्तास्मीत्यभिमन्यते ॥ 3.27.1-2.
9. (i) सतो बन्धुमसति निरविन्दन् हृदि प्रतीष्या कवयो मनीषा। RV 10.129.4.

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endorsed this[1]. The Chāndogya Upaniṣad[2] accordingly proposes the derivation of the term, *hṛdaya* that *hṛdaya* is so called because the soul is manifested in *hṛt*. For the Bhāgavata, *hṛt* or heart is the location *(āyatana[3])* of the internal organ *(antaḥ-karaṇa)* assuming four names—Citta, Ahaṁkāra, Buddhi and Manaḥ, due to functional differences[4].

Of the four aspects of the internal organ, Citta marked by *cetanā* (consciousness) is of primary importance[5]. *Cetanā* or consciousness is the reflection *(pratibimba)* of the Supreme soul on the internal organ functioning as Citta[6] in the way an eye[7] or water[8] receives reflection. Or, *cetanā* or consciousness is the Supreme soul limited to Citta as the unbound sky appears limited to the pitcher[9]. *Cetanā* or the individual soul may thus be viewed in terms of the theory of reflection *(pratibimba-vāda)* as the reflection of the Supreme soul on Citta; or in terms of the theory of condition *(avaccheda-vāda)*, fragmentation of the Supreme soul due to the condition viz, Citta[10].

Thus associated with the internal organ widely known as Manaḥ, or Mānasa, the Supreme soul and the individual soul are a pair of swans *(haṁsa)* dwelling in Mānasa (mind/the lake of Mānasa[11]). The Bhāgavata

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1. मुक्तलिङ्गं सदाभासमसति प्रतिपद्यते । सतो बन्धुमसच्चक्षुः सर्वानुस्यूतमव्ययम् ॥ 3.27.11.
2. स वा एष आत्मा हृदि; तस्य एतदेव निरुक्तम् हृदयमिति । Ch. U 8.3.3.
3. अथास्य हृदयं भिन्नम्।चित्तं चैत्यस्ततोऽभवत् ॥3.26.60a,61d.
4. मनोबुद्धिरहंकारश्चित्तमित्यन्तरात्मकम् । चतुर्धा लक्ष्यते भेदो वृत्त्या लक्षणरूपया ॥ 3.26.14.
5. चित्तेन हृदयं चैत्यः क्षेत्रज्ञः प्राविशद् यदा । विराट् तदैव पुरुषः सलिलादुदतिष्ठत ॥ 3.26.70.
6. आत्मानमिन्द्रियार्थं च परं यदुभयोरपि । सत्याशय उपाधौ वै पुमान् पश्यति नान्यदा ॥ 4.22.28.
7. यथा पुरुष आत्मानमेकमादर्शचक्षुषोः । द्विधाभूतमवेक्षेत तथैवान्तरमावयोः ॥ 4.28.63.
8. निमित्ते सति सर्वत्र जलादावपि पूरुषः । आत्मनश्च परस्यापि भिदां पश्यति नान्यदा ॥ 4.22.29.
9. घटे भिन्ने यथाऽऽकाश आकाशः स्याद् यथा पुरा । एवं देहे मृते जीवो ब्रह्म सम्पद्यते पुनः ॥ 12.5.5.
10. एक एव परो ह्यात्मा सर्वेषामपि देहिनाम् । नानेव गृह्यते मूढैर्यथा ज्योतिर्यथा तमः ॥ 10.54.44.
11. हंसावहं च त्वं चार्य ! सखायौ मानसायनौ । अभूतामन्तरा वौकः सहस्रपरिवत्सरान् ॥ 4.28.54.

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has taken the cue from the Śatapatha Bhāhmaṇa[1] which had conceived the soul as a bird. But this dichotomy persists as long as the internal organ operates. In the waking state and dream, the Supreme and the individual continue to appear as two. But in dreamless sleep duality disappears at least for the time being[2]. Circumscribed by the internal organ, the individual soul is looked upon as a part of the Supreme soul[3].

The individual soul is embodied

Possessed by beginningless Avidyā inherent in the internal organ or the mind, the reflection-soul or the condition-soul forgets its divine nature[4] and ascribes body to itself[5]. This ascription or the sense of identity of the soul with the body *(ahaṁ-dhī)* is the foundation of empirical life[6].

Body directly means the totality of sixteen—five sense organs, five action organs, the internal organ and the five subtle elements—collectively called the subtle body *(sūkṣma-śarīra)*. Marked by this body, the reflection-soul or the condition-soul (i. e., Cetanā) is called *jīva*[7]. This appellation is hinged upon Citta or Ahaṁkāra, the most important element of the subtle body[8].

Indeed like bubble out of water and wind, Jīva is the outcome of the interaction of Puruṣa and Prakṛti.[9] Thus the empirical life of the

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1. पुरश्चक्रे द्विपदः पुरश्चक्रे चतुष्पदः । परः स पक्षी भूत्वा पुरः पुरुष आविशत् ॥
ŚB 14.5.5.18; repeated in BU 2.5.18.
2. दग्वाशयो मुक्तसमस्ततद्गुणो नैवात्मनो बहिरन्तर्विचष्टे ।
परात्मनोर्यद् व्यवधानं पुरस्तात् स्वप्ने यथा पुरुषस्तद्विनाशे ॥ 4.22.27.
3. स्वकृतपुरेष्ववहिरन्तरसंवरणं तव पुरुषं वदन्त्यखिलधृतोंशकृतम् ॥ 10.87.20ab.
4. आत्माग्रहणनिर्भातं पश्य वैकल्पिकं भ्रमम् ॥ 11.22.56cd.
5. देह आद्यन्तवानेष द्रव्यप्राणगुणात्मकः । आत्मन्यविद्यया क्लृप्तः संसारयति देहिनम् ॥
10.54.45.
6. अज्ञानप्रभवाहंधीः स्वपरेति भिदा यतः । 10.4.26cd.
7. (i) एवं पञ्चविधं लिङ्गं त्रिवृत् षोडशविस्तृतम् । एष चेतनया युक्तो जीव इत्यभिधीयते ॥
4.29.74.
(ii) भिन्नस्य लिङ्गस्य गुणप्रवाहो द्रव्यक्रियाकारकचेतनात्मनः । 4.20.12ab.
8. सूत्रं महानहमिति प्रवदन्ति जीवम् । 11.3.37b.
9. न घटत उद्भवः प्रकृतिपुरुषयोरजयोरुभययुजा भवन्त्यसुभृतो जलबुद्बुदवत् ।
10.87.31ab.

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individual soul is to be traced finally to Prakṛti which then should be regarded as the causal body *(kāraṇa-śarīra)* of the individual soul.[1]

Besides the subtle and the causal bodies consisting respectively of the above totality of sixteen and Prakṛti, the individual soul (the reflection-soul or the condition-soul) courts gross body for the fulfilment of its material career viz, the experience of pleasure, pain or delusion.[2]

Whether of a god or of a worm, the gross body is destined to constant deaths.[3] But the subtle body persists through the changing gross bodies. It endures through all the three states as well. So one recalls in waking the pleasure one had experienced in dreamless sleep.[4] The previous gross body slips from the memory of the individual soul when it has clung to a fresh gross body.[5] But the same subtle body continues with the departing soul.[6] Thus operating within and beyond the gross bodies, the subtle body is distinct from the gross body.

Empirical life

The false sense of identification of the individual soul with all the three bodies, especially the subtle body, starts empirical life.[7] It ends with the end of the subtle body.[8] As already noticed, the sense of egoity

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1. भूतेन्द्रियान्तःकरणात् प्रधानाद् जीवसंज्ञितात् । आत्मा तथा पृथग् द्रष्टा भगवान् ब्रह्मसंज्ञितः ॥
3.28.41; vide also 11.22.26.

2. भूतेन्द्रियमनोलिङ्गान् देहानुच्चावचान् विभुः । भजत्युत्सृजति ह्यन्यस्तच्चापि स्वेन तेजसा ॥
यावल्लिङ्गान्वितो ह्यात्मा तावत् कर्मनिबन्धनम् । ततो विपर्ययः क्लेशो मायायोगोऽनुवर्तते ॥
7.2.46-47.

3. (i) (देहं) देवसंज्ञितमप्यन्ते कृमिविड्भस्मसंज्ञितम् । 10.10.10ab.
(ii) मृत्युर्जन्मवतां वीर ! देहेन सह जायते । अद्य वाब्दशतान्ते वा मृत्युर्वै प्राणिनां ध्रुवः ॥
10.1.38.

4. अण्डेषु पेशिषु तरूष्वविनिश्चितेषु प्राणो हि जीवमुपधावति तत्र तत्र ।
सन्ने यदिन्द्रियगणेऽहमि च प्रसुप्ते कूटस्थ आशयमृते तदनुस्मृतिर्न ॥ 11.3.39.

5. सुप्तिमूर्च्छोपतापेषु प्राणायनविघाततः । नेहतेऽहमिति ज्ञानं मृत्युप्रज्वारयोरपि ॥
4.29.71; vide also 11.22.38.

6. यतो यतो धावति दैवचोदितं मनो विकारात्मकमाप पञ्चसु ।
गुणेषु मायारचितेषु देह्यसौ प्रपद्यमानः सह तेन जायते ॥
10.1.42; vide also 11.22.36.

7. एवं गुणैभ्रम्यिमाणे मनस्यविकलः पुमान् । याति तत्साम्यतां भद्रे ! ह्यलिङ्गो लिङ्गवानिव ॥
7.2.24.

8. यावल्लिङ्गान्वितो ह्यात्मा तावत् कर्मनिबन्धनम् । ततो विपर्ययः क्लेशो मायायोगोऽनुवर्तते ॥
7.2.46.

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(aham-dhī) produced by Avidyā (Tamaḥ)[1], shuts out the true nature of the soul.[2] It is poison[3] or suicide.[4] It stirs up restlessness (Rajaḥ) in the mind which then tears away from the moorings of judgment. The mind spins the cobweb of endless speculations *(saṁkalpa, vikalpa)* that lend strength to wild desires. Goaded by them, the individual soul indulges in action that perpetuates sorrow.[5] Relentless and of all kinds[6], action forces upon Jīva myriad of births.[7]

Although other than the subtle body, the individual soul is then yoked to three kinds of objects, presented by the sense organs, by the action organs and by the mind.[8] Desire, insatiable[9] by any amount and kind of pleasure[10], is the seed of empirical life. Desire is the mental tentacle *(granthi)*[11] that breeds enmity.[12] Lust drives the senses to desperation.[13]

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1. संसारस्तमसः कृतः ॥ 11.23.60d.
2. नायं वेद स्वमात्मानं यच्छक्त्याहंधिया हृतम् । 8.3.29ab.
3. यस्त्वां विसृजते मर्त्य आत्मानं प्रियमीश्वरम् । विपर्ययेन्द्रियार्थार्थं विषमत्त्यमृतं त्यजन् ॥ 10.63.42.
4. असदुपासनयाऽऽत्महनः । 10.87.22c.
5. अहमित्यथाबुद्धिः प्रमत्तस्य यथा हृदि । उत्सर्पति रजो घोरं ततो वैकारिकं मनः ॥
   रजोयुक्तस्य मनसः संकल्पः सविकल्पकः । ततः कामो गुणध्यानाद् दुःसहः स्याद्धि दुर्मतेः॥
   करोति कामवशगः कर्माण्यविजितेन्द्रियः । दुःखोदर्काणि संपश्यन् रजोवेगविमोहितः ॥ 11.13.11-13; vide also 4.22.30-31.
6. अह्नचापृतार्तकरणा निशि निःशयाना नानामनोरथधिया क्षणभग्ननिद्राः ।
   दैवाहतार्थरचना ऋषयोऽपि देव ! युष्मत्प्रसङ्गविमुखा इह संसरन्ति ॥ 3.9.10.
7. लब्ध्वा निमित्तमव्यक्तं व्यक्ताव्यक्तं भवत्युत । यथायोनि यथाबीजं स्वभावेन बलीयसा ॥ 6.1.54.
8. पञ्चभिः कुरुते स्वार्थान् पञ्च वेदाथ पञ्चभिः । एकस्तु षोडशेन त्रीन् स्वयं सप्तदशोऽश्नुते ॥ 6.1.50.
9. न जातु कामः कामानामुपभोगेन शाम्यति । हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ॥ 9.19.14.
10. यावन्तो विषयाः प्रेष्ठास्त्रैलोक्यामजितेन्द्रियम् । न शक्नुवन्ति ते सर्वे प्रतिपूरयितुं नृप ॥ 8.19.21.
11. भृत्यलक्षणजिज्ञासुर्भक्तं कामेष्वचोदयत् । भवान् संसारबीजेषु हृदयग्रन्थिषु प्रभो ! 7.10.3.
12. लोकः स्वयं श्रेयसि नष्टदृष्टिर्योऽर्थान् समीहेत निकामकामः ।
    अन्योन्यवैरः सुखलेशहेतोरनन्तदुःखं च न वेद मूढः ॥ 5.5.16.
13. नोत्सहेऽहं कृपणधीः कामकर्महतं मनः । रोद्धुं प्रमाथिभिश्चाक्षैर्ह्रियमाणमितस्ततः ॥ 10.40.27.

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Marriage is an obvious expression of this hankering. The 'I-Mine' complex springs from it.[1] Like a silk-worm involving its own self every moment, the individual soul marries to forge its snare of ceaseless action.[2] Embroiled in the gross body brought about by Avidyā, desire *(kāma)* and action *(karma)*[3], the individual soul is thus the architect *(puraṁ-jana)* of its worldly destiny.[4]

The subtle body is a wheel[5] with sixteen spokes.[6] It revolves the individual soul through endless pleasure and pain.[7] It generates all kinds of reaction.[8]

The empirical life is a tree. With merit and demerit its seed, lust for enjoyment *(vāsanā)* its roots, three Guṇas its trunk, the five elements its stems *(skandha)*, action its flowers and fruits, five kinds of objects its five kinds of juices, eleven organs its branches, the three humours of the body *(vāta, pitta and kapha)* its three barks, the life-tree spears into the solar region. It provides shelter to the two birds—the Supreme soul and the individual soul.[9]

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1. पुंसः स्त्रिया मिथुनीभावमेतं तयोर्मिथो हृदयग्रन्थिमाहुः ।
अतो गृहक्षेत्रसुताप्तवित्तैर्जनस्य मोहोऽयमहंममेति ॥
5.5.8; vide also 4.29.53-54.

2. देह्यज्ञोऽजितषड्वर्गो नेच्छन् कर्माणि कार्यते । कोशकार इवात्मानं कर्मणाच्छाद्य मुह्यति ॥
6.1.52.

3. अतः काममिमं विद्वानविद्याकामकर्मभिः । आरब्ध इति नैवास्मिन् प्रतिबुद्धोऽनुषज्जते ॥
4.20.5.

4. पुरुषं पुरञ्जनं विद्याद् यद् व्यनक्त्यात्मनः पुरम् । एकद्वित्रिचतुष्पादं बहुपादमपादकम् ॥
4.29.2; vide also 4.29.3-25.

5. अजस्य चक्रं त्वजयेर्यमाणं मनोमयं पञ्चदशारमाशु ।
त्रिनाभि विद्युच्चलमष्टनेमि यमक्षमाहुस्तमृतं प्रपद्ये ॥ 8.5.28.

6. माया मनः सृजति कर्ममयं बलीयः कालेन चोदितगुणानुमतेन पुंसः ।
छन्दोमयं यदरयार्पितषोडशारं संसारचक्रमज ! कोऽतितरेत् त्वदन्यः ॥ 7.9.21.

7. संसारचक्र एतस्मिञ्जन्तुरज्ञानमोहितः । भ्राम्यन् सुखं च दुःखं च भुङ्क्ते सर्वत्र सर्वदा ॥
6.17.18.

8. तदेतत् षोडशकलं लिङ्गं शक्तित्रयं महत् । धत्तेऽनु संसृतिं पुंसि हर्षशोकभयार्तिदाम् ॥
6.1.51.

9. य एष संसारतरुः पुराणः कर्मात्मकः पुष्पफले प्रसूते ॥
द्वे अस्य बीजे शतमूलस्त्रिनालः पञ्चस्कन्धः पञ्चरसप्रसूतिः ।
दशैकशाखो द्विसुपर्णनीडस्त्रिवल्कलो द्विफलोऽर्कं प्रविष्टः ॥
11.12.21cd. 22; cf. also 12.5.7.

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Tee Supreme soul

The individual soul is involved in three states. But the Supreme soul looks on.[1] As bliss, it sustains all (*viśva-jīva*).[2] Perched on the same tree[3] viz, the body, the two souls behave differently. One is eternally free while the other is in bondage but liable to be free. One is all-knowledge while the other is all-ignorance. One is pure and simple while the other is impure and soul-and-body complex. One is immutable while the other is ever-changing. One is original Puruṣa while the other is puruṣa made. One is majestic; the other is humble.[4]

The soul distinct from the body

But pragmatic life is not the irretrievable destiny of the soul. Direct vision and logic help recover the soul.[5] In the wake of the Upaniṣads, one may gain direct vision that the soul is everywhere.[6] Logic may at least promote the presumption of the soul's existence.[7] The Bhāgavata argues :—(1) That which radiates upon the organs in grasping their respective objects or acts as the agent in their respective operations

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1. क्षेत्रज्ञ एता मनसो विभूतीर्जीवस्य मायारचितस्य नित्याः ।
आविर्हिताः क्वापि तिरोहिताश्च शुद्धो विचष्टे ह्यविशुद्धकर्तुः ॥ 5.11.12.

2. स ह विश्वजीवः । 5.15.13c.

3. (j) RV 1.164; 20. AV 9.9.20; Mun. U 3.1.1 etc.

(ii) सुपर्णावेतौ सदृशौ सखायौ यदृच्छयेतौ कृतनीडौ च वृक्षे ।
एकस्तयोः खादति पिप्पलान्नमन्यो निरन्नोऽपि बलेन भूयान् ॥
आत्मानमन्यं च स वेद विद्वानपिप्पलादो न तु पिप्पलादः ।
योऽविद्यया युक् स तु नित्यबद्धो विद्यामयो यः स तु नित्यमुक्तः ॥ 11.11.6-7.

4. त्वं नित्यमुक्तपरिशुद्धविबुद्ध आत्मा कूटस्थ आदिपुरुषो भगवांस्त्र्यधीशः ।
यद् बुद्धयवस्थितिमखण्डितया स्वदृष्ट्या द्रष्टा स्थितावधिमखो व्यतिरिक्त आस्से ॥
4.9.15.

5. आत्मनो गुरुरात्मैव पुरुषस्य विशेषतः । यत् प्रत्यक्षानुमानाभ्यां श्रेयोऽसावनुविन्दते ॥
11.7.20.

6. पुरुषत्वे च मां धीराः सांख्ययोगविशारदाः । आविस्तरां प्रपश्यन्ति सर्वशक्त्युपबृंहितम् ॥
11.7.21.

7. (i) अत्र मां मृगयन्त्यद्धा युक्ता हेतुभिरीश्वरम् । गृह्यमाणगुणैर्लिङ्गैरग्राह्यमनुमानतः ॥
11.7.23.

(ii) श्रीधर—देहादिव्यतिरिक्तत्वंपदार्थशुद्धिमात्रस्यैव अनुमानेन विवक्षितत्वात् ।

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is the soul[1]; (2) One should discard what is other than the soul[2] by the technique of 'not this, not this *(neti neti)*' recommended by the Bṛhadāraṇyaka Upaniṣad[3]; and (3) The above technique may be elaborated into the scheme of endurance-cum-exclusion *(anvaya-vyatireka)*[4] and be applied to the three states waking, dream and dreamless sleep, as has been done in the Upaniṣads.[5] While the soul endures through *(anvayā)* all the three states, one state replaces the other *(vyatireka)*.[6] That the soul runs through the whole gamut of the three states is borne out by the fact that the soul carries with it the reminiscence of pleasure experienced in dreamless sleep, at the time it returns to the waking state.[7] Likewise the coordination of memory of the waking state and that of dream presupposes the existence of a distinct entity that coordinates them. The impression of experience in each of the above two states is stored in the mind which the soul, because of its false identity with the mind, recalls and coordinates.[8] The mutual exclusion of the two states on the one hand and distinctiveness of the soul from the two states on the other is palpably felt at transition of the soul from waking to dream and vice versa.[9] Like a thread passing through each flower of a garland, the soul passing through each state is distinct from that state. Indeed the three states are postures *(vṛtti)* of the mind; and the soul, different from the mind, can have nothing to do with them. They just appear on the soul.[10]

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1. श्रीधर on 11.7.23 :—
   (i) जडानां प्रकाशः स्वप्रकाशमेकं विना न घटते ।
   (ii) बुद्ध्यादिकरणानि कर्तृप्रयोज्यानि करणत्वात् ।
2. देहस्तु सर्वसंघातो जगत् तस्थुरिति द्विधा । अत्रैव मृग्यः पुरुषो नेति नेतीत्यतत् त्यजन् ॥ 7.7.23.
3. अथात आदेशो—नेति नेति । BU 2.3.6.
4. अन्वयव्यतिरेकेण विवेकेनोशतात्मना । सर्गस्थानसमाम्नायैर्विमृशद्भिरसत्वरैः ॥ 7. 7.24.
5. BU 4.3. 9-15; Ch. U 8.10-12.
6. यो जागरे बहिरनुक्षणधर्मिणोऽर्थान् भुङ्क्ते समस्तकरणैर्हृदि तत्सदृक्षान् ।
   स्वप्ने सुषुप्त उपसंहरते स एकः स्मृत्यन्वयात् त्रिगुणवृत्तिदृगिन्द्रियेशः ॥ 11.13.32.
7. येन-प्रसुप्तः पुरुषः स्वापं वेदात्मनस्तदा । सुखं च निर्गुणं ब्रह्म तमात्मानमवेहि माम् ॥ 6.16.55.
8. उभयं स्मरतः पुंसः प्रस्वापप्रतिबोधयोः । अन्वेति व्यतिरिच्येत तज्ज्ञानं ब्रह्म तत् परम् ॥ 6.16.56.
9. सुप्तप्रबोधयोः सान्धावात्मनो गतिमात्मदृक् । पश्यन् बन्धं च मोक्षं च मायामात्रं न वस्तुतः ॥ 7.13.5.
10. जाग्रत् स्वप्नः सुषुप्तं च गुणतो बुद्धिवृत्तयः । तासां विलक्षणो जीवः साक्षित्वेन विनिश्चितः ॥ 11.13.27.

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The same method of endurance-cum-exclusion may be applied to establish the difference of the soul from the gross body. To-day or afterwards—to the maximum of one hundred years from to-day, the gross body is destined to die[1]. In fact, like flame, stream or the fruit, the gross body is caught up in constant flux[2]. But recognition (*pratyabhijñā*) warrants the continuity of the soul. The soul, the self-luminous seer, is different from the body, a blind elemental mass[3]. Even life cannot listen or speak. The soul, a reality distinct from the organs and life, presses them into discharging their respective functions[4]. Thus the gross and the subtle bodies should be equally discarded as the non-soul[5].

Indeed the soul is the universal ground of and endures through all that appears[6]. The respective power of revealing objects on the part of the organs suggests a co-ordinating link—the ego (*ahaṁkāra*) which per se being unconscious ultimately points to the self-luminous soul. The reflection-on-the-wall is traced to the reflection-on-water and that to the sun-in-the-sky[7].

Finally, Puruṣa and Prakṛti are mutually different. They only appear as one due to false identification[8]. So Prakṛti should also be discarded as other than the soul.

In this way, when all the three bodies—the gross, the subtle and the

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1. अद्य वाब्दशतान्ते वा मृत्युर्वै प्राणिनां ध्रुवः ॥ 10.1.38cd.
2. नित्यदा ह्यङ्ग भूतानि भवन्ति न भवन्ति च । कालेनालक्ष्यवेगेन सूक्ष्मत्वात् तन्न दृश्यते ॥
यथार्चिषां स्रोतसां च फलानां वा वनस्पतेः । तथैव सर्वभूतानां वयोऽवस्थादयः कृताः ॥
सोऽयं दीपोऽर्चिषां यद्वत् स्रोतसां तदिदं जलम् । सोऽयं पुमानिति नृणां मृषा गीर्धीर्मृषायुषाम् ॥
11.12. 42-44.
3. विलक्षणः स्थूलसूक्ष्माद् देहादात्मेक्षिता स्वदृक् । यथाग्निर्दारुणो दाह्याद् दाहकोऽन्यः प्रकाशकः ॥
11.10.8.
4. न श्रोता नानुवक्तायं मुख्योऽप्यत्र महानसुः । यस्त्वहेन्द्रियवानात्मा स चान्यः प्राणदेहयोः ॥
7.2.45.
5. लिङ्गं व्यपोहेत् कुशलोऽहमाख्यम् ॥ 5.5.13d.
6. मूलं लिङ्गं सदाभासममति प्रतिपद्यते । सतो बन्धुमसच्चक्षुः सर्वानुस्यूतमद्वयम् ॥
3.27.11.
7. यथा जलस्थ आभासः स्थलस्थेनावदृश्यते । स्वाभासेन तथा सूर्यो जलस्थेन दिवि स्थितः ॥
एवं त्रिवृदहंकारो भूतेन्द्रियमनोमयैः । स्वाभासैर्लक्षितोऽनेन सदाभासेन सत्यदृक् ॥
3.27. 12-13.
8. पुरुषः प्रकृतिश्चोभौ यद्यप्यात्मविलक्षणौ । अन्योन्यापाश्रयात् कृष्ण ! दृश्यते न भिदा तयोः ॥
11.22.26.

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causal—are negated as non-soul, one necessarily falls back upon the soul. The ground of negation is real. That ground is the soul[1].

Negation of all the three bodies from the soul renders the empirical life unreal for the soul. The tremor of water affects the reflection-moon and not the real moon[2]. Similarly, empirical life affects really the mind. Yet the soul is said to have been dragged into the whirlpool of objects[3]. Heat of fire is transferred to water in the pot on fire. It is re-transferred from water to rice in that water. Similarly, objects have their impact on the mind. The mind transmutes such impact to the soul[4]. Rolling of the head is attributed to the ground. Likewise the soul is affected by the false sense of egoity—the misconception that the soul is the body[5].

The Supreme soul distinct from the cosmos

The above method of endurance-cum-exclusion may also be applied to establish that the Supreme soul is distinct from the cosmos. In tune with the Upaniṣads,[6] the Bhāgavata maintains that creation, sustenance and destruction play upon the Supreme soul which runs through and yet discards one for the other, to reject ultimately all of them from its being[7]. The Supreme soul is Existence behind all appearances; and is the revealer of all including the individual souls[8]. Body, elements, organs (internal as well as external) and life are all inert. They know neither themselves nor others. The organ-gods know the objects and the organs which they control. The individual soul knows the objects, the organs, the organ-

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1. नैतन्मनो विशति वागुत चक्षुरात्मा प्राणेन्द्रियाणि च यथानलमर्चिषः स्वाः ।
शब्दोऽपि बोधकनिषेधतयाऽऽत्ममूलमर्थोक्तमाह यदृते न निषेधसिद्धिः ॥ 11.3.36.

2. यथा जले चन्द्रमसः कम्पादिस्तत्कृतो गुणः । दृश्यतेऽसन्नपि द्रष्टुरात्मनोऽनात्मनो गुणाः ॥ 3.7.11.

3. यथाम्भसा प्रचलता तरवोऽपि चला इव । चक्षुषा भ्राम्यमाणेन दृश्यते चलतीव भूः ॥
एवं गुणैर्भ्राम्यमाणे मनस्यविकलः पुमान् । याति तत्साम्यतां भद्रे ह्यलिङ्गो लिङ्गवानिव ॥ 7.2.23-24; vide also 11.22.53-54.

4. स्थाल्यग्नितापात् पयसोऽभितापस्तत्तापतस्तण्डुलगर्भरन्धिः ।
देहेन्द्रियास्वाशयसन्निकर्षात् तत्संसृतिः पुरुषस्यानुरोधात् ॥ 5.10.22.

5. यथा भ्रमरिकादृष्ट्या भ्रमतीव महीयते । चित्ते कर्तरि तत्रात्मा कर्तेवाहंधिया स्मृतः ॥ 10.46.41.

6. BU 1.4.1; TU 3.1; Ch. U 6.2.1 etc.

7. अन्वयव्यतिरेकेण विवेकेनोशताऽऽत्मना । सर्गस्थानसमाप्नायैर्विमृशद्भिरसत्वरैः ॥ 7.7.24.

8. भगवान् सर्वभूतेषु लक्षितः स्वात्मना हरिः । दृश्यैर्बुद्ध्यादिभिर्द्रष्टा लक्षणैरनुमापकैः ॥ 2.2.35.

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gods and also Prakṛti. But none of them knows the Supreme soul which knows all of them[1]. So by the extension of the Upaniṣadic method of elimination—'*neti neti*' in terms of endurance-cum-exclusion, one ultimately comes upon the Supreme soul[2].

Falsehood of the sense of egotism

Empirical 'I'-consciousness or the sense of egotism is false not only because such consciousness is based on superimposition of the body, the non-soul, upon the soul, but also because body has no reality at all. Indeed the Bhāgavata takes the appearance of the world in the soul as a case of illusion of difference *(vaikalpika bhrama)*[3]. The world of difference, appearing against the non-dual reality of the soul (which is pure consciousness), is a figment of imagination[4], a dream[5], an exhibition of fire-brand (*alāta-cakra*)[6], a town in the sky[7] or a mirage[8].

All categories, subtle as well as gross, illustrate gigantic illusion against the non-dual reality of the Supreme.[9] Without reality of its own, the world appears[10] and is also capable of practical utility.[11] because of reality borrowed from the soul[12]. Otherwise, it would have been self-

1. देहोऽसवोऽक्षा मनवो भूतमात्रा नात्मानमन्यं च विदुः परं यत् ।
सर्वं पुमान् वेद गुणांश्च तज्ज्ञो न वेद सर्वज्ञमनन्तमीडे ॥ 6.4.25.
2. यद् यन्निरुक्तं वचसा निरूपितं धियाक्षभिर्वा मनसा वोत यस्य ।
मा भूत् स्वरूपं गुणरूपं हि तत्तत् स वै गुणापायविसर्गलक्षणः ॥ 6.4.29.
3. एवमन्वीक्षमाणस्य कथं वैकल्पिकः भ्रमः । मनसो हृदि तिष्ठेत व्योम्नोवार्कोदये तमः ॥ 11.24.28.
4. तस्माल्लोकमिमं राजन्! स्वप्नमायामनोरथम् । वीक्ष्यायम्यात्मनाऽऽत्मानं समः शान्तो भव प्रभो ॥ 10.49.25.
5. येनेन्द्रियार्थान् ध्यायेत मृषास्वप्नवदुत्थितः । तन्निरुन्ध्यादिन्द्रियाणि विनिद्रः प्रत्यपद्यत ॥ 10.47.32.
6. ईक्षेत विभ्रममिदं मनसो विलासं दृष्टं विनष्टमतिलोलमलातचक्रम् । 11.14.23ab.
7. यो मायया विरचितं निजयाऽऽत्मनीदं खे रूपभेदमिव···· । 4.1.56ab.
8. एतत्पदं तज्जगदात्मनः परं सकृद्विभातं सवितुर्यथा प्रभा । 4.31.16ab.
9. अहं पयो ज्योतिरथानिलो नभो मात्राणि देवा मन इन्द्रियाणि ।
कर्ता महानित्यखिलं चराचरं त्वय्यद्वितीये भगवन्नयं भ्रमः । 10.59.30.
10. अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते । ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥ 11.22.55; vide also 3.7.18.
11. यथाऽसतोदानयनाद्यभावात् समूल इष्टो व्यवहारमार्गः ॥ 5.10.21cd.
12. य आत्मनो दृश्यगुणेषु सन्निति व्यवस्यते स्वव्यतिरेकतोऽबुधः ।
विनानुवादं न च तन्मनीषितं सम्यग् यतस्त्यक्तमुपाददत् पुमान् ॥ 10.3.18; vide also 10.70.38.

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luminous as the soul.[1] Like a wandering cloud in the sky, the world appears and disappears again and again against the soul.[2] The evanescent cannot be real. The cosmos of tripartite Guṇas cannot therefore be considered as real.[3]

Further, creation either as Nature or as the body is said to be an aggregation (*saṁghāta*)[4]. But such aggregation cannot be just a juxtaposition of parts. For, in that case a pitcher, for instance, could not be shifted by catching hold of a part of it. Thus Nature or the body has to be taken as a whole (*avayavī*) made out of its parts.

But the recognition of the whole as distinct from parts is not tenable. Actual experience calls for relationship between the whole and its parts. Does the whole subsist in *each* part or in *all* the parts ? In the first case, knowing a finger would needs mean knowing the whole body. If the whole is held to be partially present in a part, then extra parts, besides the existing ones, have to be conceived to support this contention, If on the other hand, the whole is said to inhere in all the parts, then the whole can never be cognized; for all the parts of that whole can hardly be exposed at a time to the sense-organ. On the contrary, the whole is generally cognized together with *some* of its parts. Thus the whole can neither be said to be related nor unrelated to parts. The whole is therefore unreal—mere appearance without reality of its own. Thus the world composed of five elements is reduced to five gross elements. By the same logic, the five gross elements boil down to five subtle elements[5]. Under assault by the same logic, all categories regress to Māyā and that ultimately to the soul[6].

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1. विकारः ख्यायमानोऽपि प्रत्यगात्मानमन्तरा । न निरूप्योऽस्त्यणुरपि स्याच्चेत् चित्सम आत्मवत्॥ 12.4.29.

2. यस्मिन्निदं विरचितं व्योम्नीव जलदावलिः । नानेव भाति नाभाति स्वप्नमायामनोरथः ॥ 9.18.49; vide also 6.15.24; 7.15.58.

3. इदं शरीरं पुरुषस्य मोहजं यथा पृथग् भौतिकमीयते गृहम् ।
यथौदकैः पार्थिवतैजसैर्जनः कालेन जातो विकृतो विनश्यति ॥ 7.2.42.

4. देहस्तु सर्वसंघातो जगत् तस्थुरिति द्विधा । 7.7.23ab.

5. क्षित्यादीनामिहार्थानां छाया न कतमापि हि । न संघातो विकारोऽपि न पृथङ् नान्वितो मृषा ॥
धातवोऽवयवित्वाच्च तन्मात्रावयवैर्विना । न स्युर्ह्यसत्यवयविन्यसन्नवयवोऽन्ततः ॥ 7.15.59-60.

6. यदा क्षितावेव चराचरस्य विदाम निष्ठां प्रभवं च नित्यम् ।
तन्नामतोऽन्यद् व्यवहारमूलं निरूप्यतां सत् क्रियतानुमेयम् ॥
एवं निरुक्तं क्षितिशब्दवृत्तमसन्निधानात् परमाणवो ये ।
अविद्यया मनसा कल्पितास्ते येषां समूहेन कृतो विशेषः ॥
एवं कृशं स्थूलमणुबृहद् यद् असच्च सच्चोभमजीवमन्यत् ।
द्रव्यस्वभावाशयकालकर्मनाम्नाजयावेहि कृतं द्वितीयम् ॥
ज्ञानं विशुद्धं परमार्थमेकम् । 5.12.8-11a; vide also 5.18.32-33.

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Moreover, the cause and the effect are relative terms one referring to the other. Thus cause is meaningless without effect as effect is meaningless without cause. One begs the other. The result is that the conception of cause-and-effect has no legs to stand upon. Similarly[1], the duality of the substance and its qualities is a dream[2]. The duality between the sun and the reflection-sun is false. The sun alone is true[3]. Names and forms of gold are appearances. Gold only is true. So the soul alone is true, the only one. The diversity of names and forms is mere appearance[4].

Although the world originates from the real (Brahma or the soul) it need not be real. The effect need not be homogeneous with its cause. The stick and the pitcher are different in nature although the pitcher is made with the help of the stick. There is no homogeneity between the effect and its material cause either. For while the rope, for example, is true, the rope-snake, made out of it, is false. The argument that the rope alone cannot produce the rope-snake but does produce it, when attended with ignorance of the true nature of the rope—defeats its own end. For, the same logic may be a weapon of defence as well. The Bhāgavata might answer, for instance, that the soul attended with Māyā creates the world. Just as the rope is true and the rope-snake is false, similarly the soul is true while the world is false[5].

The world did not exist at the outset. Nor will it do so at deluge. Without reference to past and future, how could a thing be real only at present ? So like gold persisting through perishing forms, the soul alone is true and the world a passing show[6].

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1. सत्यं ह्यवयवः प्रोक्तः सर्वावयविनामिह । विनार्थेन प्रतीयेरन् पटस्येवाङ्ग तन्तवः ॥ 12.4.27.
2. यत् सामान्यविशेषाभ्यामुपलभ्येत स भ्रमः । अन्योन्यापाश्रयात् सर्वमाद्यन्तवदवस्तु यत् ॥ 12.4.28.
3. न हि सत्यस्य नानात्वमविद्वान् यदि मन्यते । नानात्वं छिद्रयोर्यद्वज्ज्योतिषोर्वातयोरिव ॥ 12.4.30.
4. यथा हिरण्यं बहुधा समीयते नृभिः क्रियाभिर्व्यवहारवर्त्मसु ।
   एवं वचोभिर्भगवानधोक्षजो व्याख्यायते लौकिकवैदिकैर्जनैः ॥ 12.4.31.
5. सत इदमुत्थितं सदिति चेन्नतु तर्कहतं व्यभिचरति क्व च क्व च मृषा न तथोभययुक् ।
   व्यवहृतये विकल्प इषितोऽन्धपरम्परया भ्रमयति भारती त उरुवृत्तिभिरुक्थजडान् ॥ 10.87.36.
6. न यदिदमग्र आस न भविष्यदतो निधनादनु मितमन्तरा त्वयि विभाति मृषैकरसे ।
   अत उपमीयते द्रविणजातिविकल्पपथैर्वितथमनोविलासमृतमित्यवयन्त्यबुधाः । 10.87.37.

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Dichotomy of the soul is unreal

Empirical life (*saṁsāra*) persists till the soul is related to the body[1]. But how can the soul be related to the body which, as examined above, is unreal ? So empirical life of the individual soul is a phantasy. Similarly, the cognizance of duality between the individual soul and the Supreme soul is illusory. The sun is reflected as long as there is water or mirror to reflect upon[2]. With the dawning of enlightenment, Māyā disappears[3] and the lost paradise of identity between the individual soul and the Supreme soul is regained[4]. Such identity is absolute in that the individual soul is as identical with the Supreme soul as the Supreme soul is identical with the individual soul[5]. Lastly, even this enlightenment should be dedicated to Bhagavān[6].

The birth of the soul is therefore a dream as is its transmigration through various bodies.[7] The transcendental nature of the soul is never affected by the three states—waking, dream and dreamless sleep—all of which are imaginary[8]. Body being illusory, ascription of its attributes to the soul[9] is equally so.[10] The duties of castes and stages of life, mundane

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1. यथानेवंविदो भेदो यत आत्मविपर्ययः । देहयोगवियोगौ च संसृतिर्न निवर्तते ॥
10.4.20;vide also 6.17.29.

2. निमिते सति सर्वत्र जलादावपि पूरुषः । आत्मनश्च परस्यापि भिदां पश्यति नान्यदा ॥
4.22.29.

3. एतावान् सर्ववेदार्थः शब्द आस्थाय मां भिदाम् । मायामात्रमनूद्यान्ते प्रतिषिध्य प्रसीदति ॥
11.21.43.

4. अहं भवान् न चान्यस्त्वं त्वमेवाहं विचक्ष्व भोः । न नौ पश्यन्ति कवयश्छिद्रं जातु मनागपि ॥
4.28.62.

5. अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम् । एवं समीक्षन्नात्मानमात्मन्याधाय निष्कले ॥
12.5.11.

6. यो विद्याश्रुतसम्पन्न आत्मवान् नानुमानिकः । मायामात्रमिदं ज्ञात्वा ज्ञानं च मयि संन्यसेत् ॥
11.19.1.

7. यथा शयान आत्मानं विषयान् फलमेव च । अनुभुङ्क्तेऽप्यसत्यर्थे तथाऽऽप्नोत्यबुधो भवम् ॥
10.54.48.

8. बुद्धेर्जागरणं स्वप्नः सुषुप्तिरिति वृत्तयः । 7.7.25ab.
एभिस्त्रिवर्णैः पर्यस्तैर्बुद्धिभेदैः क्रियोद्भवैः । स्वरूपमात्मनो बुध्येद् गन्धैर्वायुमिवान्वयात् ॥
7. 7. 26.

9. स्वप्ने यथा शिरश्छेदं पञ्चत्वाद्यात्मनः स्वयम् । यस्मात् पश्यति देहस्य तत आत्मा ह्यजोऽमरः ॥
12.5.4.

10. स्थौल्यं कार्श्यं व्याधय आधयश्च क्षुत्तृट्भयं कलिरिच्छा जरा च ।
निद्रा रतिर्मन्युरहं मदः शुचो देहेन जातस्य हि मे न सन्ति ॥ 5.10.10.

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and supra-mundane fruits of action—all pale into insignificance, having no bearing upon the soul.[1] The triad of the enjoyer, the enjoyment and the enjoyable is a composite dream.[2]

The cloud originates from and is revealed by the sun. Yet it veils the eye, a part of the sun. Similarly, egotism is born of and is revealed by Brahma. Yet it shuts the vision of Brahma from the individual soul which is but Brahma.[3] The cloud vanishes. The sun appears in all its glory. The veil of Māyā having gone, Brahma is revealed to the individual soul.[4] But Māyā being unreal, bondage of the soul is unreal. There being no bondage, there is no release. Bondage and release are therefore a couple of dreams.[5] Over the shadows of doubts shines in its pristine glory the soul unravelled in progressive intuition as Brahma, Paramātmā, Bhagavān and Advaya-jñāna—Existence, Knowledge, Bliss and non-dual Consciousness.

———

1. असत्त्वादात्मनोऽन्येषां भावानां तत्कृता भिदा । गतयो हेतवश्चास्य मृषा स्वप्नदृशो यथा ।।
11.13.31.

2. असाविहानेकगुणोऽगुणोऽध्वरः पृथग्विधद्रव्यगुणक्रियोक्तिभिः ।
सम्पद्यतेऽर्थाशयलिङ्गनामभिर्विशुद्धविज्ञानघनः स्वरूपतः ।। 4.21.34.

3. यथा घनोऽर्कप्रभवोऽर्कदर्शितो ह्याकाशभूतस्य च चक्षुषस्तमः ।
एवं त्वहं ब्रह्मगुणस्तदीक्षितो ब्रह्मांशकस्यात्मन आत्मबन्धनः ।। 12.4. 32.

4. घनो यथार्कप्रभवो विदीर्यते चक्षुः स्वरूपं रविमीक्षते तदा ।
यदा ह्यहंकार उपाधिरात्मनो जिज्ञासया नश्यति तर्ह्यनुस्मरेत् ।। 12.4 33.

5. आत्मानमेवात्मतयाविजानतां तेनैव जातं निखिलं प्रपञ्चितम् ।
ज्ञानेन भूयोऽपि च तत् प्रलीयते रज्ज्वामहेर्भोगभवाभवौ यथा ।।
अज्ञानसंज्ञौ भवबन्धमोक्षौ द्वौ नाम नान्यौ स्त ऋतज्ञभावात् ।
अजस्रचित्यात्मनि केवले परे विचार्यमाणे तरणाविवाहनी ।। 10.14.25-26.

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THE PHILOSOPHY OF THE ŚRĪMAD-BHĀGAVATA

PART II

RELIGION

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Chapter X

THE PATH OF ACTION

(Jñānā'ṅga Karma-yoga)

Three paths

According to the Bhāgavata, the Vedic lore consists of three Sections[1] enunciated by Yāska, the great Vedic exponent, as Karma-kāṇḍa, Brahma-kāṇḍa and Daivata-kāṇḍa[2]. The Bhāgavata points out that three methods (*upāya*) and three only viz, the path of action (Karma-yoga), the path of knowledge (Jñāna-yoga) and the path of devotion (Bhakti-yoga) have been respectively dealt with in these three sections for human well-being[3] —salvation.

The Bhāgavata further maintains that actions should be practised until detachment (*vairāgya*) from material pleasure[4] or attachment (*śraddhā*) to listening (*śravaṇa*) etc. to what relates to Bhagavān, dawns upon the votary[5]. As the above detachment is the starting point of the path of knowledge and the above attachment that of devotion (*navadhā-bhakti-yoga*), apparently the Bhāgavata does not consider performance of action (Karma-yoga) as an independent method; but only a subsidiary to the path of knowledge or to the path of devotion, as per the special aptitude of the votary.

Being eligible for the path of knowledge with the attainment of the above detachment, a votary relinquishes once for all all types of action in view of resultant sorrows. But being eligible for the path of devotion with the acquisition of the above attachment, a votary swings between attachment to action and detachment therefrom[6].

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1. वेदाः…त्रिकाण्डविषया इमे। 11.21.35ab.
2. श्रीधर on 11.20.6: योगाः = उपायाः, ब्रह्मकर्मदेवताकाण्डैः प्रोक्ताः।
3. (i) योगास्त्रयो मया प्रोक्ता नृणां श्रेयोविधित्सया।
   ज्ञानं कर्म च भक्तिश्च नोऽपायोऽन्योऽस्ति कुत्रचित्॥ 11.20.6.
   (ii) श्रीधरः—श्रेयोविधित्सया = मोक्षसाधनेच्छया।
4. गुणेष्वसङ्गो वैराग्यम्। 11.19.27c.
5. तावत् कर्माणि कुर्वीत न निर्विद्येत यावता। मत्कथाश्रवणादौ वा श्रद्धा यावन्न जायते॥
   11.20.9; vide also 4.22.21.
6. (i) निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्मसु। तेष्वनिर्विण्णचित्तानां कर्मयोगस्तु कामिनाम्॥
   11.20.7.
   (ii) न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिदः॥ 11.20.8cd.

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While disposition of an individual tends to the said detachment[1] with the performance of deeds prescribed by the Scriptures and refraining from what have been prohibited by them, the disposition of a votary leads to the said attachment only when such disposition is wedded to divine grace *(yadṛcchā)*[2].

The Bhāgavata looks upon the path of knowledge and the path of devotion as equally capable of bringing about the highest good. By resorting to either of them, an individual (Puruṣa) attains Bhagavān[3], the Puruṣa-uttama[4]. According to the Bhāgavata, the common goal for a wise and a devotee is Brahma. But a devotee soars up to Bhagavān by his grace[5]. Yet in so far as Brahma and Bhagavān are consubstantial, either of the two paths may be said to lead to the same goal in the same way as a fruit may be grasped by two different organs viz, the eyes and the palate, in terms of its colour and juice[6].

Dharma : Action

The Bhāgavata affirms[7] that there are three sources of Dharma—the Vedas, the Smṛtis and self-satisfaction. The Rg-veda proclaims[8] sacrifice *(yajña)* to be the primordial form of Dharma. The Brāhmaṇa literature, interpretative of the Vedas, naturally addressed itself to the exposition of

1. (i) कर्मयोगं वदत नः पुरुषो येन संस्कृतः । विधूयेहाशु कर्माणि नैष्कर्म्यं विन्दते परम् ॥ 11.3.41.

(ii) श्रीधर :—नैष्कर्म्यम् = कर्मनिवृत्तिसाध्यं ज्ञानम् ।

2. (i) यदृच्छया मत्कथादौ जातश्रद्धस्तु यः पुमान् । 11.20.8ab.

(ii) श्रीधर :—यदृच्छया = केनापि भाग्योदयेन ।

(iii) वंशीधरः—यदृच्छया = स्वादृष्टोद्बोधितभगवदिच्छया वा ।

3 ज्ञानयोगश्च मन्निष्ठो नैर्गुण्यो भक्तिलक्षणः । द्वयोरप्येक एवार्थो भगवच्छब्दलक्षणः ॥ 3.32.32.

4. भक्तियोगश्च योगश्च मया मानव्युदीरितः । ययोरेकतरेणैव पुरुषः पुरुषं व्रजेत् ॥ 3.29.35.

5. एवं संचिन्त्य भगवान् महाकारुणिको हरिः । दर्शयामास स्वं लोकं गोपानां तमसः परम् ॥ 10.28.14.

ते तु ब्रह्महृदं नीता मग्नाः कृष्णेन चोद्धृताः । ददृशुर्ब्रह्मणो लोकं यत्राक्रूरोऽध्यगात् पुरा ॥ 10.28.16.

6. यथेन्द्रियैः पृथग्द्वारैरर्थो बहुगुणाश्रयः । एको नानेयते तद्वद् भगवान् शास्त्रवर्त्मभिः ॥ 3.32.33.

7. धर्ममूलं हि भगवान् सर्ववेदमयो हरिः । स्मृतं च तद्विदां राजन् ! येन चात्मा प्रसीदति ॥ 7.11.7.

8. यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् । R.V. 10.90.16ab.

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sacrifice. By the time of the Chāndogya Upaniṣad[1], Dharma meant, besides Vedic sacrifice (*Iṣṭa*), social welfare (*Pūrta*). The said Upaniṣad also recommended[2] austerity (*Tapaḥ*) as a spiritual pursuit.

The Bhāgavata, in elaboration of the above, classifies[3] action (Karma) into selfish (Pravṛtta) and self-less (Nivṛtta). It subdivides selfish action into Iṣṭa and Pūrta. By Iṣṭa it means the principal sacrifices—Agnihotra, Darśa, Pūrṇa-māsa, Cāturmāsya, Paśu and Soma; as well as Huta and Prahuta. By Pūrta it takes establishment of temples, gardens, wells etc. Both Iṣṭa and Pūrta are selfish in that while Iṣṭa leads to heaven after death, Pūrta brings name and fame during life-time. Paśu is animal sacrifice; Soma is Soma sacrifice. Huta consists of hospitality to men[4] while Prahuta is offering food to the birds and the beasts[5]. Apparently Huta and Prahuta have been culled by the Bhāgavata as prominent items out of the Vedic fivefold great sacrifice (Pañca-mahā-yajña).

Action is also classified into Daily (Nitya), Occasional (Naimittika) and Selfish (Kāmya). Of these, the first two are said to be selfless in that they are obligatory and are not impelled by personal gain. But if they are vitiated by personal ends, they degenerate into selfish acts[6]. Lastly, by Nivṛtta the Bhāgavata[7] understands meditation, not prompted by material gain, but by the desire for salvation.

A-dharma

A-dharma is aberration of Dharma[8]. It is of five types—Vi-dharma, Para-dharma, Ābhāsa, Upamā and Chala[9]. Vi-dharma is violation of

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1. अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते । Ch. U 5.10.3.
2. ये चेमेऽरण्ये श्रद्धा तप इत्युपासते । Ch. U 5.10.2.
3. प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् । आवर्तेत प्रवृत्तेन निवृत्तेनाश्नुतेऽमृतम् ॥
हिंस्रं द्रव्यमयं काम्यमग्निहोत्रमशान्तिदम् । दर्शश्च पूर्णमासश्च चातुर्मास्यं पशुः सुतः ॥
एतदिष्टं प्रवृताख्यं हुतं प्रहुतमेव च । पूर्तं सुरालयारामकूपाजीव्यादिलक्षणम् ॥
7.15.47-49.
4. (i) मनु-स्मृति 3.74 :—ब्राह्मं हुतं द्विजाग्र्यार्चा ।
(ii) कुल्लूक on मनु :—ब्राह्म-हुत-शब्देन मनुष्ययज्ञाख्यः ।
5. मनु-स्मृति 3.74 :—प्रहुतो भौतिको बलिः ।
6. येत्विहासक्तमनसः कर्मसु श्रद्धयान्विताः । कुर्वन्त्यप्रतिषिद्धानि नित्यान्यपि च कृत्स्नशः ॥
दक्षिणेन पथार्यम्णः पितृलोकं व्रजन्ति ते । प्रजामनु प्रजायन्ते श्मशानान्तक्रियाकृतः ॥
3.32. 16,20.
7. इन्द्रियेषु क्रियायज्ञान् ज्ञानदीपेषु जुह्वति । etc. 7.15. 52-55.
8. वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्ययः । 6.1.40ab.
9. विधर्मः परधर्मश्च आभास-उपमा छलः । अधर्मशाखाः पञ्चेमाः''''॥ 7.15.12abc.

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Dharma[1], either by the omission (Vi-karma)[2] of a prescribed act or by the commission (A-karma) of a prohibited act. Para-dharma is what is meant for another person—antithesis of Sva-dharma[3]. Ābhāsa is free-lancing beyond the pale of the four Āśramas[4]. Upa-dharma is what is not Dharma although dangled about as such[5]. Lastly, Chala is travesty of authority, in support of a newfangled one[6].

Varṇa-Āśrama-Dharma

Dharma has varied from age to age. It is based on personal proneness (Sva-bhāva)[7] caused by previous impressions (*prāktana-saṁskāra*).[8] These impressions rouse the appropriate Guṇa to determine the specific birth of a human being.

According to the Bhāgavata, caste of an individual is geared to his mental excellence (*varṇa*) and not to heredity. Personal merits and not birth determine the caste of a person. Thus a person should be deemed to be a Brahmin if he is endowed with the merits of a Brahmin; otherwise not.[9] Society may, however, find it convenient to adopt a ready-made mechanical formula viz, caste by birth. But the Bhāgavata is for inner purity.

The Bhāgavata envisages the golden era (Satya-yuga) when Varṇa-Āśrama-Dharma just did not exist. It was a period of achievement (Kṛta).

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1. धर्मबाधो विधर्मः स्यात्···——। 7.15. 13a.
2. (i) नाचरेद् यस्तु वेदोक्तं स्वयमज्ञोऽजितेन्द्रियः। विकर्मणा ह्यधर्मेण मृत्योर्मृत्युमुपैति सः॥ 11.3.45.

   (ii) श्रीधर on 11.3.43 :—
   कर्म=विहितम् ; अकर्म=तद्विपरीतं निषिद्धम्।
3. परधर्मोऽन्यचोदितः। 7.15.13b.
4. यस्त्विच्छया कृतः पुम्भिराभासः ह्याश्रमात् पृथक्। 7.15.14ab.
5. उपधर्मस्तु पाखण्डो दम्भो वा। 7.15.13c.
6. शब्दभिच्छलः॥ 7.15.13d.
7. (i) प्रायः स्वभावविहितो नृणां धर्मो युगे युगे। वेददृग्भिः स्मृतो राजन्! प्रेत्य चेह च शर्मकृत्॥ 7.11.31.

   (ii) श्रीधर :—(स्वभाव-विहितः) = स्वभावेन = सत्त्वादिप्रकृत्या; विहितः।
8. (i) स्वभावतन्त्रो हि जनः स्वभावमनुवर्तते। स्वभावस्थमिदं सर्वं सदेवासुरमानुषम्॥ 10.24.16.

   (ii) श्रीधर :—स्वभावेन = प्राक्तनसंस्कारेण।
9. यस्य यल्लक्षणं प्रोक्तं पुंसो वर्णाभिव्यञ्जकम्।
   यदन्यत्रापि दृश्येत तत् तेनैव विनिर्दिशेत्॥ 7.11.35.

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Humanity (*haṁsa*) was the special quality (*varṇa*) that distinguished man from the beast. The Veda was in its nebulous stage viz, Om. Dharma was full-fledged (*catuṣ-pāda*). Identity with the Supreme was the goal and meditation (*Tapaḥ*) the means to achieve it.[1]

Then in the age of Tretā (the three Vedas), originated from the Vairāja-Puruṣa the castes and the stages of life, their hierarchy being determined by the corresponding hierarchy of His limbs from which they originated[2].

Varṇa-dharma

Of the four castes (Varṇa), a Brahmin ought to possess the following merits—restraint of the internal organ (*śama*), restraint of the external organs (*dama*), meditation (*tapaḥ*), purity (*śauca*), satisfaction (*santoṣa*), forgiveness (*kṣānti*), simplicity (*ārjava*), enlightenment (*jñāna*), kindness (*dayā*), devotedness to Bhagavān (*mad-bhakti*) and truth (*satya*)[3]. A Kṣatriya should have zeal for fight (*śaurya*), physical power (*vīrya*), patience (*dhṛti*), eloquence (*tejaḥ*), charity (*tyāga*), control of the mind (*ātma-jaya*), pardon (*kṣamā*), service to the Brahmins (*brahmaṇyatā*), grace (*prasāda*) and truth (*satya*)[4]. A Vaiśya should be endowed with devotion to the superiors (*deva-guru-acyuta-bhakti*), conservation of righteousness. earning and desire (*tri-varga*), faith (*āstikya*), sustained endeavour (*udyama*) and special aptitude (*naipuṇya*)[5]. Lastly, a Śūdra should be given to humility (*san-nati*), purity (*śauca*), service (*sevā*), observance of the five great sacrifices (*pañca-mahā-yajña*) without recitation of the relevant Mantras, non-stealing (*a-steya*), truth (*satya*) and protection of the gods, the Brahmins and the cows[6].

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1. आदौ कृतयुगे वर्णो नृणां हंसः इति स्मृतः । कृतकृत्याः प्रजा जात्या तस्मात् कृतयुगं विदुः ॥
वेदः प्रणव एवाग्रे धर्मोऽहं वृषरूपधृक् । उपासते तपोनिष्ठा हंसं मां मुक्तकिल्बिषाः ॥
11.17.10-11.

2. त्रेतामुखे महाभाग ! प्राणान्मे हृदयात् त्रयी । विद्या प्रादुरभूत् तस्या अहमासं त्रिवृन्मखः ॥
विप्रक्षत्रियविट्शूद्रा मुखबाहूरुपादजाः । वैराजात् पुरुषाज्जाता य आत्माचारलक्षणाः ॥
11.17.12-13.

3. शमो दमस्तपः शौचं संतोषः शान्तिरार्जवम् । ज्ञानं दयाच्युतात्मत्वं सत्यं च ब्रह्मलक्षणम् ॥
7.11.21; vide also 11.17.16.

4. शौर्यं वीर्यं धृतिस्तेजस्त्याग आत्मजयः क्षमा । ब्रह्मण्यता प्रसादश्च रक्षा च क्षत्रलक्षणम् ॥
7.11.22; vide also 11.17.17.

5. वेदगुर्वच्युते भक्तिस्त्रिवर्गपरिपोषणम् । आस्तिक्यमुद्यमो नित्यं नैपुणं वैश्यलक्षणम् ॥
7.11.23; vide also 11.17.18.

6. शूद्रस्य संनतिः शौचं सेवा स्वामिन्यमायया । अमन्त्रयज्ञो ह्यस्तेयं सत्यगोविप्ररक्षणम् ॥
7.11.24; vide also 11.17.19.

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Virtues common to all the castes (Varṇa) are : non-injury *(a-himsā)*, truth *(satya)*, absence of lust, anger and greed and proneness to doing good to all beings (*bhūta-priya-hita-īhā*)[1].

Varṇa-karma

The Brahmins should read the Vedas; the Kṣatriyas defend; the Vaiśyas conduct trade and commerce; and the Śūdras serve the upper three castes[2]. A higher caste may take to the profession of a lower caste; but not vice versa, except in emergency[3]. Thus in the Hindu society, the Brahmins should keep burning the torch of wisdom, the Kṣatriyas provide defence against internal and external aggression; the Vaiśyas ensure economic prosperity while the Śūdras guarantee requisite man-power.

Hybrid caste

The Bhāgavata recognizes hybrid caste of two types—Antya-jas and ante'vasāyīs—cross-breeds and of low origin[4]. Śrīdhara[5] accepts seven types of Antya-jas. The Bhāgavata[6] lays down the general features of Ante'vasāyīs. If they refrain from stealing, respect social norms and pursue their ancestral callings, the Bhāgavata[7] is for regarding them Hindus.

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1. अहिंसा सत्यमस्तेयमकामक्रोधलोभता । भूतप्रियहितेहा च धर्मोऽयं सार्ववर्णिकः ॥
11.17.21; vide also 7.11.8-12.

2. वर्तेत ब्रह्मणा विप्रो राजन्यो रक्षया भुवः । वैश्यस्तु वार्तया जीवेच्छूद्रस्तु द्विजसेवया ॥
10.24.20.

3. जघन्यो नोत्तमां वृत्तिमनापदि भजेन्नरः । ऋते राजन्यमापत्सु सर्वेषामपि सर्वशः ॥
7.11.17.

4. (i) वृत्तिः संकरजातीनां तत्तत्कुलकृता भवेत् । अचौराणामपापानामन्त्यजान्तेऽवसायिनाम् ॥
7.11.30

(ii) श्रीधर on 7.11.30 :—

(i) प्रतिलोमजानुलोमजानां वृत्तिमाह—वृत्तिरिति ।

श्रीधर on 7.11.30 :—

5.(a) (i) रजकश्चर्मकारश्च नटो वरुड एव च । कैवर्तमेदभिल्लाश्च सप्तैते अन्त्यजाः स्मृताः ॥

The seven अन्त्यजs are washerman, currier, mimic, small craftsman, fisherman, attendant on women and mountainer/forester.

(ii) अन्तेऽवसायिनश्च = चण्डालपुल्लक्कशमातङ्गादयः—तेषां परम्परया प्राप्तैव वस्त्र-निर्णेजनादिवृत्तिः ।

(b) मनु (10.39) defines अन्त्यावसायी :—

निषादस्त्री तु चाण्डालात् पुत्रमन्त्यावसायिनम् । श्मशानगोचरं सूते बाह्यानामपि गर्हितम् ॥

6. अशौचमनृतं स्तेयं नास्तिक्यं शुष्कविग्रहः । कामः क्रोधश्च तर्षश्च स्वभावोऽन्तेऽवसायिनाम् ॥
11.17.20.

7. वृत्तिः संकरजातीनां तत्तत्कुलकृता भवेत् । अचौराणामवापानामन्त्यजान्तेऽवसायिनाम् ॥
7.11.30.

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Āśrama-dharma

While the Śūdras should pursue the life of a householder, the upper three castes viz, the Brahmins, the Kṣatriyas and the Vaiśyas, should go through four successive stages (Āśramas)[1]—that of celibacy (Brahma-carya), that of a householder (Gārhasthya), that of a forester (Vāna-prastha) and that of a recluse (San-nyāsa)[2], evenly distributed over one's hundred-year longevity.

As a rule, the above order of stages should be observed[3]. But a Brahmacārī may stay on as such; or under extreme detachment may skip over to the last stage viz, renunciation[4]. Similarly, a householder may court directly the life of a recluse[5]. Likewise, a forester may attain salvation without undergoing the last stage[6]. But while adherence to or skipping over is permitted, reverse order is not[7].

Life of a householder

Of the four stages the Bhāgavata looks upon the life of a householder to be the best.[8] It is the keel of social structure, coalescence of duty and private life[9]. The Śatapatha Brāhmaṇa[10] maintains that man is born with

1. संस्कारा यदवच्छिन्नाः स द्विजोऽजो जगाद यम् । इज्याध्ययनदानानि विहितानि द्विजन्मनाम् । जन्मकर्मावदातानां क्रियाश्चाश्रमचोदिताः ॥ 7.11.13.
2. 7.12-15; 11.17-18.
3. सर्वाश्रमानुपादाय स्वाश्रमेन कलत्रवान् । व्यसनार्णवमत्येति जलयानैर्यथार्णवम् ॥ 3.14.17.
4. दत्त्वा वरमनुज्ञातो गुरोः कामं यदीश्वरः । गृहं वनं वा प्रविशेत् प्रव्रजेत् तत्र वा वसेत् ॥ 7.12.14.
5. कर्मभिर्गृहमेधीयैरिष्ट्वा मामेव भक्तिमान् । तिष्ठेद् वनं वोपविशेत् प्रजावान् वा परिव्रजेत् ॥ 11.17.55.
6. यदासौ नियमेऽकल्पो जरया जातवेपथुः । आत्मन्यग्नीन् समारोप्य मच्चित्तोऽग्निं समाविशेत् ॥ यदा कर्मविपाकेषु लोकेषु निरयात्सु । विरागो जायते सम्यग् न्यस्ताग्निः प्रव्रजेत् ततः ॥ 11.18.11-12.
7. गृहं वनं वोपविशेत् प्रव्रजेद् वा द्विजोत्तमः । आश्रमादाश्रमं गच्छेन्नान्यथा मत्परश्चरेत् ॥ 11.17.38; vide also 7.15.36.
8. धर्मस्ते गृहमेधीयो वर्णितः पापनाशनः । गृहस्थो येन पदवीमञ्जसा न्यासिनामियात् ॥ 7.15.74.
9. गृहाश्रमः कर्मक्षेत्रम्; यस्मिन्न हि कर्माण्युत्सीदन्ति; यदयं कामकरण्ड एष आवसथः । 5.14.4.
10. ऋणं ह वै जायते योऽस्ति । स जायमान एव देवेभ्य ऋषिभ्यः पितृभ्यो मनुष्येभ्यः....यदेभ्यो जुहोति....यदेवानुब्रवीत...यदेव प्रजामिच्छेत्...आसनं ददाति । स ह एतानि सर्वाणि करोति । स कृतकर्मा । ŚB 1.7.2.1-5.

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debts—debt to the gods to be discharged by sacrifice; that to the hermits to be met by reading the Vedas; that to the Fathers to be satisfied with offspring, and that to men to be met by hospitality. The Bṛhadāraṇyaka Upaniṣad adds charity to the birds and the beasts to be satisfied with food to them.[1] The Bhāgavata reiterates the above debts[2]. The above debts are be disposed of only by a householder.

The five great sacrifices of Manu[3] are subsumed under the above debts of the Bhāgavata. The Bṛhadāraṇyaka Upaniṣad[4] speaks of three desires (*eṣaṇā*)—desire for progeny, that for wealth and that for fame. According to the Bhāgavata, family life satisfies the desire for progeny; sacrifice and charity gratify the desire for wealth which ensures the desire for name and fame. But all these three desires should finally be abandoned by the vision of their transitoriness.[5]

Besides, fidelity to the wife, meditation, purity, satisfaction and friendliness to all beings are additional virtues of a householder.[6]

Cardinal virtues in each/all stages

Austerity for a Brahmacārī, protection of beings and sacrifice for a Gṛhastha, meditation for a Vānaprasthī, and perfect repose of the mind

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1. ....अथ यत् पशुभ्यस्तृणोदकं विन्दति तेन पशूनाम्; अथ यदस्य गृहेषु श्वापदा वयांस्या-पिपीलिकाभ्य उपजीवन्ति तेन तेषां लोकः । BU 1.4.16.

2. वेदाध्यायस्वधास्वाहाबल्यन्नाद्यैर्यथोदयम् ।। देवर्षिपितृभूतानि मद्रूपाण्यन्यहं यजेत् ।। 11.17.50; vide also 6.5.37; 10.84.39.

3. पञ्च क्लृप्ता महायज्ञाः प्रत्यहं गृहमेधिनाम् ।।
अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् । होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ।।
पञ्चैतान् यो महायज्ञान् न हापयति शक्तितः । स गृहेऽपि वसन् नित्यं सूनादोषैर्न लिप्यते ।।
Manu 3.69cd, 70-71.

4. (i) अथ त्रयो वाव लोकाः—मनुष्यलोकः पितृलोको देवलोक इति । सोऽयं मनुष्यलोकः पुत्रेणैव जय्यो नान्येन कर्मणा; कर्मणा पितृलोकः; विद्यया देवलोकः । BU 1.5.16.

(ii) ....ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थाय ब्रह्मचर्यं चरन्ति । या ह्येव पुत्रैषणा सा वित्तैषणा; या वित्तैषणा सा लोकैषणा; उभे ह्येते एषणे एव भवतः । BU 3.5.1.

5. वित्तैषणां यज्ञदानैर्गृहैर्दारसुतैषणाम् । आत्मलोकैषणां देव ! कालेन विसृजेत् बुधः ।
ग्रामे त्यक्तैषणाः सर्वे ययुर्धीरास्तपोवनम् ।। 10.84.38.

6. ब्रह्मचर्यं तपः शौचं सन्तोषो भूतसौहृदम् । गृहस्थस्याप्यृतौ गन्तुः सर्वेषां मदुपासनम् ।। 11.18.43.

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wedded to non-injury for a Yati or San-nyāsī are cardinal.[1] Worship of Bhagavān is for all.[2]

Injunctions are for selflessness

Actions prescribed by the Śāstras for the castes at different stages of life are understood to be motivated by and large by personal ends here or hereafter. Yet before indulging in them one should examine them. The agent of action is not absolutely free to do as he pleases. He has to depend upon various circumstances. There is no guarantee either that action will bear the desired fruit—pleasure/elimination of pain. Either of them or neither of them or reverse of them may happen. Even if they come, they may not last for long or at all. The icy hand of death may abruptly end the drama.

The Vedic action viz, sacrifice fares no better. It is vitiated by problems at the stage of its performance. Granting the successful conclusion of a sacrifice, heaven, the result of sacrifice, is not pure pleasure. It is polluted by rivalry, jealousy and decay. At long last the paradise is lost. One returns to the earth to repeat the same misadventure.[3]

Indeed people are already steeped in all kinds of desire. They do not require coaxing from the Vedas for fulfilling them.[4] A well-wisher should not encourage cravings of flesh. On the contrary, people should be advised how to transcend death.[5] In spite of all asking for it, a good

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1. गृहस्थस्य क्रियात्यागो व्रतत्यागो वटोरपि । तपस्विनो ग्रामसेवा भिक्षोरिन्द्रियलोलता ॥
आश्रमापसदा ह्येते खल्वाश्रमविडम्बकाः ।
7.15.38, 39ab; vide also 11.18.42.

2. सर्वेषां मदुपासनम् ॥ 11.18.43d.

3. अत्रापि कर्मणां कर्तुरस्वातन्त्र्यं न लक्ष्यते । भोक्तुश्च दुःखसुखयोः को न्वर्थो विवशं भजेत् ॥
न देहिनां सुखं किञ्चिद् विद्यते विदुषामपि । तथा च दुःखं मूढानां वृथाहंकरणं परम् ॥
यदि प्राप्तिं विघातं च जानन्ति सुखदुःखयोः । तेऽप्यद्धा न विदुर्योगं मृत्युर्न प्रभवेद् यथा ॥
को न्वर्थः सुखयत्येनं कामो वा मृत्युरन्तिके । आघातं नीयमानस्य वध्यस्येव न तुष्टिदः ॥
श्रुतं च दृष्टवत् दृष्टं स्पर्धासूयात्ययव्ययैः । बह्वन्तरायकामत्वात् कृषिवच्चापि निष्फलम् ॥
अन्तरायैरविहतो यदि धर्मः स्वनुष्ठितः । तेनापि निर्जितं स्थानं यथा गच्छति तच्छृणु ॥
इष्ट्वेह देवता यज्ञैः स्वर्लोकं याति याज्ञिकः । भुञ्जीत देववत्तत्र भोगान् दिव्यान् निजार्जितान् ॥
तावत् प्रमोदते स्वर्गे यावत् पुण्यं समाप्यते । क्षीणपुण्यः पतत्यर्वागनिच्छन् कालचालितः ॥
11.10.16-23, 26.

4. जुगुप्सितं धर्मकृतेऽनुशासतः स्वभावरक्तस्य महान् व्यतिक्रमः । 1.5.32ab.

5. इत्थं विमन्युरनुशिष्यादतज्ज्ञान् न योजयेत् कर्मसु कर्ममूढान् ।
कं योजयेत् मनुजोऽर्थं लभेत निपातयन्नष्टदृशं हि गर्ते ॥
गुरुर्न स स्यात् स्वजनो न स स्यात् पिता न स स्याज्जननी न सा स्यात् ।
दैवं न तत् स्यान्न पतिश्च स स्यान्न मोचयेद् यः समुपेतमृत्युम् ॥ 1.5.15,18.

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physician does not prescribe what is bad for the patient.[1]

One might argue : The Vedas *do* prescribe sensual enjoyment. To challenge the Vedas on that score is to question their validity. For example, the injunction—"One should go to one's wife after her menstruation"—does prescribe sexual intercourse. Similarly, in the Jyotiṣṭoma sacrifice the meat, left over after the sacrifice, is ordained for consumption by the priests. Likewise, in Sautrāmaṇi sacrifice, the container (*graha*) with liquor is meant for drinking. Thus woman, meat and liquor are all licensed for by the Vedas. Why should one abstain from them ?

To counteract this contention, the Bhāgavata affirms that injunctions in all such cases resolve into their elimination.[2] Śrīdhara[3] has detailed the stand of the Bhāgavata as follows :—

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1. स्वयं निःश्रेयसं विद्वान् न वक्त्यज्ञाय कर्म हि । न राति रोगिणोऽपथ्यं वाञ्छतोऽपि भिषक्तमः ॥ 6.9.50.

2. लोके व्यवायामिषमद्यसेवा नित्यास्तु जन्तोर्नहि तत्र चोदना ।
व्यवस्थितिस्तेषु विवाहयज्ञसुराग्रहैरासु निवृत्तिरिष्टा ॥ 11.5.11.

3. श्रीधर on 11.5.11 :—

ननु व्यवायादीनामपि "ऋतौ भार्यामुपेयात्; हुतशेषं भक्षयेत्", इत्यादिना विहितत्वात् किमेवं निन्द्यते ? अत आह—'लोक' इति । व्यवायः = स्त्रीसङ्गः; आमिषम् = मांसम्; नित्याः = रागत एव नित्यं प्राप्ताः; जन्तोः = प्राणिमात्रस्य; अतः तत्र = तासु; चोदना = विधिर्नास्ति । ननु ऋतावित्यादिना विधिर्दर्शितः ? सत्यम्; न त्वयमपूर्वविधिः, रागतः प्राप्तत्वात्; किन्तु नियमविधिरूपेण रागिणामभ्यनुज्ञामात्रं क्रियते । तदाह—'व्यवस्थितिः' इति । तेषु=व्यवायादिषु । कैः ? विवाहयज्ञसुराग्रहैः—विवाहविषये एव व्यवायः कार्यः; यज्ञे एवामिषसेवा । "सौत्रामण्यां सुराग्रहान् गृह्णाति" इति श्रुतेस्तत्रैव मद्यसेवा इति नियमः क्रियते । ननु च नियमपक्षेऽपि आवश्यकत्वान्न निन्दा युक्ता ? अत आह—"आसु निवृत्तिः" इति । आसु=व्यवायामिषमद्यसेवासु; निवृत्तिरिष्टा । अयं भावः—नायं नियमविधिरपि नित्यप्राप्तत्वात्; अत आसु=व्यवायामिषमद्यसेवासु परिसंख्याविधिरेवेष्टः । कथं तर्हि 'व्यवस्थितिः' इत्युक्तम् ? उच्यते—न तावत् परिसंख्याविधिना श्रुत्या निवृत्तिरुच्यते; तथा सति स्वार्थत्यागः, परार्थकल्पना, प्राप्तबाधश्चेति दोषत्रयं स्यात् । अतः क्वचित् प्राप्स्यतोऽप्यनर्थस्य प्रापणमनर्थकम्—इत्यपूर्वविधिद्वारान्यनिवृत्तिः फलतो भवति ।....क्वचित्तु रागतो नित्यप्राप्तस्याप्राप्तांश-पूरणलक्षणस्य नियमफलस्याप्यभावात् नियमविधिद्वारा फलतः परिसंख्या भवति । ननु यदि अभ्यनुज्ञामात्रमेतद् भवेत् तर्हि 'ऋतुस्नातां तु यो भार्यां सन्निधौ नोपगच्छति । घोरायां भ्रूणहत्यायां पच्यते नात्र संशयः ॥'—इत्यादि दोषश्रवणं न स्यात् ? नैष दोषः; मनसि कामे सत्यपि तस्यामरुच्या द्वेषादिना वा तामनुपगच्छतो दोषश्रवणोपपत्ते-रिति सर्वमनवद्यम् ।

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The Mīmāṁsā School has divided Vedic injunctions into three categories—prescriptive *(apūrva)*, restrictive *(niyama)* and eliminative *(parisaṁkhyā)*. Injuctions on the above three cases do not fall under the first two categories : Woman, meat and liquor are obtainable by natural propensity *(rāga-prāpta)*. The injunctions on them cannot therefore be said to be prescriptive. They cannot be considered as restrictive either. Restriction operates in case of alternatives. But the above items for sensual pleasure have no alternative. Preference for them being natural, restriction is futile.

Thus injunctions on all the above cases needs be held eliminative. In other words, they are directed to curbing the natural cravings to barest minimum. An eliminative injunction, of course, does not directly propose elimination, without offending its literal meaning. So the above injunctions have to suggest elimination. The injunctions on all the above cases have therefore to conjure up respective prescriptive injunctions. For example, a prescriptive injunction—"One should not drink" should be conceived to eliminate drinking. So with the other two cases. Thus injunctions drive instincts to narrow confines with a view to their total annihilation.

The three types of injunction hence boil down to elimination alone. Vedic injunctions neither prescribe nor restrict. Their only mission is to discard. Vedic Artha-vāda is only inducement to Vedic path in preference to secular ones[1]. Fastened to the Vedic path, one then discards selfish deeds. But the Bhāgavata does not believe in shock treatment. While eliminating woman, meat and drink in circumstances other than the above[2], the Bhāgavata acquiesces to natural desires. So one should go to one's wife only for progeny. An animal should be killed only for sacrifice, and not for eating. Liquor should be smelt and not drunk[3]. The instincts should thus be conquered, slowly but steadily.

An object is first accepted to be pure to be conducive to Dharma. Similarly, an object is first looked upon as impure to lead to A-dharma. But even an impure object may be commendable under approval by the king. Sometimes an object condemned as impure may save life.[4] The

1. फलश्रुतिरियं नृणां न श्रेयो रोचनं परम् । श्रेयोविवक्षया प्रोक्तं यथा भैषज्यरोचनम् ॥ 11.21.23.

2. परोक्षवादो वेदोऽयं बालानामनुशासनम् । कर्ममोक्षाय कर्माणि विधत्ते ह्यगदं यथा ॥ 11.3.44.

3. यद् घ्राणभक्षो विहितः सुरायास्तथा पशोरालभनं न हिंसा ।
एवं व्यवायः प्रजया न रत्या इमं विशुद्धं न विदुः स्वधर्मम् ॥ 11.5.13.

4. श्रीधर on 11.21.3-4 :—
....शुद्धचशुद्धी=योग्यन्वायोग्यत्वे; गुणदोषौ=तन्निमित्तोपादेयत्वानुपादेयत्वे; शुभाशुभौ = तन्निमित्तावर्थानर्थौ । तत्र शुद्धचशुद्धी धर्मार्थम्—शुद्धेन धर्मः अशुद्धेनाधर्म इति । गुणदोषौ व्यवहारार्थम्—अशुद्धावपि राजादीनां व्यवहारदर्शनात् उपादेयं नान्यदिति । शुभाशुभौ यात्रार्थम्—दोषत्वेऽपि शरीरनिर्वाहमात्रोपादाने न पापम्; अधिकोपादाने तु पापमिति ।

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above position suggests that purity (*śuddhi*)/impurity (*a-śuddhi*), acceptability (*guṇa*)/unacceptability (*doṣa*) and auspiciousness (*śubha*)/inauspiciousness (*a-śubha*) are all relative. Therefore one should not accept a thing or discard it at its face value.[1] Further, space, time, agent, Mantra and Karma circumscribe sacrifice—the traditional Dharma.

Indeed all bodies are products of five elements and all objects are filled by the same soul. How can a body or an object be purer than another ?[2] Such awakening frees one from the trammels of Karma.

1. (i) स्वे स्वेऽधिकारे या निष्ठा स गुणः परिकीर्तितः । विपर्ययस्तु दोषः स्यादुभयोरेष निश्चयः ।।
शुद्ध्यशुद्धी विधीयेते समानेष्वपि वस्तुषु । द्रव्यस्य विचिकित्सार्थं गुणदोषौ शुभाशुभौ ।।
धर्मार्थं व्यवहारार्थं यात्रार्थमिति चानघ ! दर्शितोऽयं मयाचारो धर्ममुद्वहतां धुरम् ।।
11.21.2-4.

(ii) The analysis of श्रीधर may be reproduced in tabular form :—

गुणदोष-व्यवस्था

द्विज

सिद्ध ५

१—काम्यकर्मप्रधान — साधक

अशुद्धचित्त २ — शुद्धचित्त

ज्ञाननिष्ठ ३ — भक्तिनिष्ठ ४

अधिकारी	गुण	दोष	दोषोद्धार	लक्ष्य
१—काम्यकर्मप्रधान is fully under गुणदोषव्यवस्था				चन्द्रलोक
२—साधक (अशुद्धचित्त) यथाशक्ति नित्य-नैमित्तिककर्म		तदकरण, निषिद्धकरण	प्रायश्चित्त	ब्रह्मा-लोक / वैराग्य।श्रद्धा
३—साधक (शुद्धचित्त)				
(i) ज्ञाननिष्ठ	ज्ञानाभ्यास	ज्ञान-विरोधि-करण	ज्ञानाभ्यास	अज्ञान-निवृत्ति
४—(ii) भक्तिनिष्ठ	नवधाभक्ति	नवधा-भक्ति-विरोधिकरण	भक्त्यभ्यास	भगवत्-प्रेम
५—सिद्ध	—	—	—	जीवब्रह्माभेद / जीवभगवदभेद

2. 11.21.3-18 especially the following :—
(i) भूम्यम्बवग्न्यनिलाकाशा भूतानां पञ्च धातवः । आब्रह्मस्थावरादीनां शारीरा आत्मसंयुताः ।।
11.21.5.

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So one should not be lured by the apparent meaning of the Vedas, to be trapped into misery[1]. The Vedas teach indirectly[2]. The import of the Vedas with all their injunctions, Mantras and Artha-vādas is the exclusive privilege of Bhagavān to understand.[3] Indeed Bhagavān is embodied in the Vedas. Absolute identity between the individual soul and Brahma is the final import of the Vedas.[4]

The method of action

The large body of selfish acts being thus set at naught, one should abandon them and also abstain from prohibited acts. One should then concentrate on obligatory duties—daily and occasional[5]. They only should be continued till the rise of unflinching desire for knowledge *(jijñāsā)*—the condition for entering the path of knowledge[6].

Selfish acts may be eschewed before one goes in for them. Or they may be abandoned afterwards. Excess of self-indulgence breeds satiety. A plot under constant plough becomes barren[7]. Or selfish acts may be performed with a sense of detachment, so that divested of their usual results they may yield knowledge *(naiṣkarmya)*[8]. Clarified butter, consumed in excess, produces diarrhoea. But processed by other elements, it cures the same disease[9].

(ii) क्वचिद् गुणोऽपि दोषः स्याद् दोषोऽपि विधिना गुणः। गुणदोषार्थनियमस्तद्भिदामेव बाधते॥ 11.21.16.

1. कामिनः कृपणा लुब्धाः पुष्पेषु फलबुद्धयः। अग्निमुग्धा धूमतान्ताः स्वं लोकं न विदन्ति ते॥ 11.21.27.
2. परोक्षवादो वेदोऽयम्। 11.3.44a; vide also 11.21.35c.
3. किं विधत्ते किमाचष्टे किमनूद्य विकल्पयेत्। इत्यस्या हृदयं लोके नान्यो मद् वेद कश्चन॥ 11.21.42.
4. वेदा ब्रह्मात्मविषयाः।11.21.35a.
5. तस्माद् दैवोपपन्नेन मुन्यन्नेनापि धर्मवित्। सन्तुष्टोऽहरहः कुर्यान् नित्यनैमित्तिकीः क्रियाः॥ 7.15.11.
6. निवृत्तं कर्म सेवेत प्रवृत्तं मत्परस्त्यजेत्। जिज्ञासायां संप्रवृत्तो नाद्रियेत् कर्मचोदनाम्॥ 11.10.4.
7. उप्यमानं मुहुः क्षेत्रं स्वयं निर्वीर्यतामियात्। न कल्पते पुनः सूत्यै उप्तं बीजं च नश्यति॥ एवं कामाशयं चित्तं कामानामतिसेवया। विरज्येत यथा राजन्नाग्निवत् कामबिन्दुभिः॥ 7.11.33-34.
8. वेदोक्तमेव कुर्वाणो निःसङ्गोऽर्पितमीश्वरे। नैष्कर्म्यां लभते सिद्धिं रोचनार्था फलश्रुतिः॥ 11.3.46.
9. आमयो यश्च भूतानां जायते येन सुव्रत! तदेव ह्यामयं द्रव्यं न पुनाति चिकित्सितम्॥ एवं नृणां क्रियायोगाः सर्वसंसृतिहेतवः। त एवात्मविनाशाय कल्पन्ते कल्पिताः परे॥ 1.5.33-34.

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So the conclusion is that Vedic incentive even for selfish acts is not a license to the organs but for their restraint conducive to the path of knowledge, involving concentration *(dhāraṇā)*, contemplation *(dhyāna)* and absorption *(samādhi)*[1].

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1. षड्वर्गसंयमैकान्ताः सर्वा नियमचोदनाः । तदन्ता यदि नो योगानावहेयुः श्रमावहाः ॥ 7.15.28.

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Chapter XI

THE PATH OF KNOWLEDGE

(JÑĀNA-YOGA)

Jñāna-yoga=Aṣṭāṅga-yoga

As already noticed, the Bhāgavata maintains that Bhakti-yoga and Yoga lead to the same goal[1]. It also affirms that Jñāna-yoga and Bhakti have the same goal[2]. These two statements, pieced together, suggest that according to the Bhāgavata, Yoga and Jñāna-yoga are the same, as Bhakti and Bhakti-yoga are. Śrīdhara[3] interprets Yoga, referred to above, as Eightfold Yoga (Aṣṭāṅga-yoga). Thus Jñāna-yoga of the Bhāgavata is Aṣṭāṅga-yoga of Patañjali.

The role of knowledge

Jñāna-yoga is so called because it is the method (*yoga*) with emphasis on knowledge (*jñāna*). Serving as the core of Jñāna-yoga, knowledge burns, as the spiritual fire, the taints of action (*karma-mala*) in the mind. Thus freed from empirical life which is the product of action, the individual soul abnegates everything to settle upon its true nature[4]. Settled on its own self, consequent upon the absolute destruction of action by knowledge kindled with Yoga, the individual soul does not yield even to sublime majesties (*parama-aiśvarya*)[5].

Realization of its true nature by the individual soul discards false knowledge (Māyā, Avidyā), leading to the elimination of the subtle body —the product of Māyā (Prakṛti). Thus through Jñāna-yoga, one attains the goal of no return.[6]

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1. भक्तियोगश्च योगश्च मया मानव्युदीरितः। ययोरेकतरेणैव पुरुषः पुरुषं व्रजेत् ॥3.29.35.
2. ज्ञानयोगश्च मन्निष्ठो नैर्गुण्यो भक्तिलक्षणः। द्वयोरप्येक एवार्थो भगवच्छब्दलक्षणः ॥ 3.32.32.
3. श्रीधर on 3.29.35 :—
   उक्तं हि भक्तियोगं पूर्वोक्तेनाष्टांगयोगेन (3.28) सह उपसंहरति—भक्तियोगश्चेति।
4. अव्यवच्छिन्नयोगाग्निदग्धकर्ममलाशयः। स्वरूपमवरुन्धानो नात्मनोऽन्यं तदैक्षत ॥ 4.13.9.
5. न नूनं भगव! आत्मारामाणां योगसमीरितज्ञानावभर्जितकर्मबीजानामैश्वर्याणि पुनः क्लेशदानि भवितुमर्हन्ति यदृच्छयोपगतानि ॥ 5.6.1.
6. प्राप्नोतीहाञ्जसा धीरः स्वदृशाच्छिन्नसंशयः। यद्गत्वान निवर्तेत योगी लिङ्गाद् विनिर्गमे ॥ 3.27.29.

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But even such knowledge *(akhaṇḍā'kāra-citta-vṛtti)* is at best a mental mode and so a product of Māyā. Hence this knowledge has to be surrendered to Bhagavān.[1] An accomplished votary thus regains his native splendour (Cit-śakti) which, reflected upon the above mental mode, had energized the latter to conquer Māyā.

The role of reasoning

Knowledge climaxes in absolute sublation of the mind *(mano-nirodha)*, the goal of Yoga—Jñāna-yoga or Aṣṭāṅga-yoga of the Bhāgavata,[2] But it is a trial of patience and tact. The movements of the mind should be watched diligently and opportune moments should be seized upon to harness it by infusing reason therein.[3] For this purpose, one might constantly ponder over the unceasing phenomena of creation and destruction.[4]

Supreme knowledge

Knowledge par excellence, according to the Bhāgavata, is the realization of identity between the individual soul and Brahma[5]—Brahma-kaivalya.[6] Such realization ensures that the soul is the seer *(draṣṭā)* and so is one with Brahma[7]; that as the seer the soul has pervaded all beings as all beings are in the soul[8]; and that like fire in fuel the soul has pervaded Prakṛti, as the soul is revealed in the mind as the

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1. यो विद्याश्रुतसम्पन्न आत्मवान् नानुमानिकः। मायामात्रमिदं ज्ञात्वा ज्ञानं च मयि संन्यसेत् ॥ 11.19.1.
2. एष वै परमो योगो मनसः संग्रहः स्मृतः ॥ 11.19.21ab; vide also 10.47.32-33; 11.2.38.
3. मनोगतिं न विसृजेज्जितप्राणो जितेन्द्रियः। सत्त्वसम्पन्नया बुद्धया मन आत्मवशं नयेत् ॥ 11.20.20.
4. सांख्येन सर्वभावानां प्रतिलोमानुलोमतः। भवाप्ययावनुध्यायेन्मनो यावत् प्रसीदति ॥ 11.20.22.
5. एतावानेव मनुजैर्योगनैपुणबुद्धिभिः। स्वार्थः सर्वात्मना ज्ञेयो यत् परात्मैकदर्शनम् ॥ 6.16.63.
6. परित्यक्तगुणः सम्यग्दर्शनो विशदाशयः। शान्ति मे समवस्थानं ब्रह्मकैवल्यमश्नुते ॥ 4.20.10.
7. भूतेन्द्रियान्तःकरणात् प्रधानाज्जीवसंज्ञितात्। आत्मा तथा पृथग् द्रष्टा भगवान् ब्रह्मसंज्ञितः ॥ 3.28.41.
8. सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि। ईक्षेतानन्यभावेन भूतेष्विव तदात्मताम् ॥
स्वयोनिषु यथा ज्योतिरेकं नाना प्रतीयते। योनीनां गुणवैषम्यात् तथाऽऽत्मा प्रकृतौ स्थितः ॥ 3.28.42-43.

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guiding principle. Such realization is the direct vision of absolute oneness between the individual soul and the Cosmic Soul.[1]

Aṣṭāṅga-yoga = Vaiṣṇava-yoga

Despite its emphasis on knowledge, characteristic of the Aṣṭāṅga-yoga of Patañjali, the Bhāgavata has reoriented the Aṣṭāṅga-yoga in terms of new interpretations of technical terms of Patañjali, induction of the element of devotion, Tantric doctrines, supplementary thoughts and redefinition of the ultimate aim of Yoga. Thus knit into the texture of the Bhāgavata, Aṣṭāṅga-yoga of Patañjali has been transformed into Vaiṣṇava-yoga of the Bhāgavata[2] to vie with its Bhakti-yoga, in achieving spiritual welfare.[3]

Yama and Niyama

Besides the fivefold Yama of Patañjali viz, A-hiṁsā, Satya, A-steya, Brahmacarya and A-parigraha, the Bhāgavata includes another seven, namely, A-saṁga, Hrī, Āstikya, Mauna, Sthairya, Kṣamā and A-bhaya[4], in the category of Yama. A-hiṁsā is abandonment of injury—oral, physical and mental[5]. Satya is discernment (*darśana*) of Brahma everywhere.[6] True and pleasing speech, the traditional meaning of Satya, is taken by the Bhāgavata under Ṛta[7] A-steya is non-stealing. Brahmacarya is is celibacy that includes the company of the legal wife at specific times.

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1. (i) यदा रहितमात्मानं भूतेन्द्रियगुणाशयैः । स्वरूपेण मयोपेतं पश्यन् स्वाराज्यमृच्छति ॥ 3.9.33.

   (ii) यः क्षेत्रवित्तपतया हृदि विष्वगावि: । प्रत्यक् चकास्ति भगवांस्तमवेहि सोऽस्मि ॥ 4.22.37.

2. श्रीधर introduces 3.28 :—
   अथाह वैष्णवं योगमष्टाङ्गं कपिलो हरिः ॥

3. योगास्त्रयो मया प्रोक्ता नृणां श्रेयोविधित्सया ।
   ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योऽस्ति कुत्रचित् ॥ 11.20.6.

4. अहिंसा सत्यमस्तेयमसङ्गो ह्रीरसंचयः । आस्तिक्यं ब्रह्मचर्यं च मौनं स्थैर्यं क्षमाभयम् ॥
   शौचं जपस्तपो होमः श्रद्धाऽऽतिथ्यं मदर्चनम् । तीर्थाटनं परार्थेहा तुष्टिराचार्यसेवनम् ॥
   एते यमाः सनियमा उभयोर्द्वादश स्मृताः ॥
   11.19.33-34, 35ab; vide also 3.28.4, 5a.

5. नैतादृशः परो धर्मो नृणां सद्धर्ममिच्छताम् । न्यासो दण्डस्य भूतेषु मनोवाक्कायजस्य यः ॥ 7.15.8.

6. सत्यं च समदर्शनम् । 11.19.37d.

7. ऋतं च सूनृता वाणी कविभिः परिकीर्तिता । 11.19.38ab.

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A-parigraha is the acceptance of what is adequate for bare maintenance and no hoarding (*a-sañcaya, yāvad-artha-parigraha*).[1]

The Bhāgavata takes A-saṁga to mean non-attachment. Hrī is to look down upon what is not prescribed by the Śāstras.[2] Āstikya is piety, Mauna silence, Sthairya patience, Kṣamā forgiveness and A-bhaya fearlessness.

The Niyamas of the Bhāgavata are the five items of Patañjali—Śauca, Santoṣa, Tapaḥ, Svādhyāya and Īśvara-praṇidhāna; also, Japa, Homa, Śraddhā, Ātithya, Tīrthāṭana, Parārtha-īhā and Ātma-nivedana[3]—all additions to the fivefold Yama of Patañjali. Śauca is detachment from action, the taint of the mind.[4] Santoṣa is satisfaction with what is obtained by chance.[5] Tapaḥ is indifference to material pleasure.[6] Svādhyāya is reading of the Śāstras, especially the Vedas. Īśvara-praṇidhāna is worship of Bhagavān.

The additional seven items of Niyama are incantation of Mantras (Japa), oblation on fire (Homa), faith (Śraddhā), hospitality (Ātithya), pilgrimage (Tīrthā'ṭana), altruism (Parārtha-īhā) and seeking refuge in an enlightened soul (Ātmavit-caraṇa-arcana).

Besides the above twelvefold Yama and twelvefold Niyama, the Bhāgavata includes[7] under Yama-Niyama (i) performance of daily and occasional obligatory duties according to one's capacity (*śaktyā svadharmā'-caraṇa*); (ii) relinquishing selfish acts (*grāmya-dharma-nivṛtti*); (iii) refraining from what is not prescribed or prohibited by the Śāstras (*vidharma-nivṛtti*); (iv) pursuit of acts conducive to spirituality (*mokṣa-dharma-rati*); (v) taking of measured and pure food (*mita-medhyā'dana*) and (vi) solitude (*śaśvat-vivikta-kṣema-sevana*).[8]

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1. अपरिग्रहः=(i) असंचयः 11.19.33b.
   (ii) यावदर्थपरिग्रहः 3.28.4b.
2. जुगुप्सा ह्रीरकर्मसु 11.19.40d.
3. शौचं जपस्तपो होमः श्रद्धाऽऽतिथ्यं मदर्चनम् । तीर्थाटनं परार्थेहा तुष्टिराचार्यसेवनम् ॥ 11.19.34.
4. कर्मस्वसंगमः शौचम् । 11.19.38c.
5. सन्तोषः=दैवाल्लब्धेन सन्तोषः । 3.28.2c.
6. कामत्यागस्तपः स्मृतम् । 11.19.37b.
7. श्रीधर on 3.28.2 :—
   तत्र यमनियमानाह त्रिभिरक्षरद्वयाधिकैः । 3. 28.2ab.
8. स्वधर्माचरणं शक्त्या विधर्माच्च निवर्तनम् ।
   ग्राम्यधर्मनिवृत्तिश्च मोक्षधर्मरतिस्तथा । मितमेध्यादनं शश्वद् विविक्तक्षेमसेवनम् ॥ 3.28.3.

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(i) According to the commentator, Vīrarāghava,[1] Yamas pertain to the discipline of organs while Niyamas are directed to the discipline of behaviour. This explains why the Bhāgavata is for relentless practice of Yamas while Niyamas are recommended for practice with moderation so that one is not dissipated on externals with prejudice to spiritual insight.[2] (ii) Śrīdhara[3] points out that Yamas are primarily meant for one desirous of liberation while one, still labouring under desire, should be concerned with Niyamas. (iii) The above seven additional items of Yama are moral virtues, by and large positive in character, distinguished from the first five items of Yama, basically negative in nature. (iv) The seven additional virtues under Niyama strike a balance between one's private duties and public engagements, for enhancing one's spiritual ardour. (v) According to Śrīdhara[4], among Yamas and Niyamas, anchor to a spiritual teacher is the most intrinsic means for attaining knowledge. The Bhāgavata[5] concurs with this view, on the testimony of the cowherd girls at Vṛndāvana.[6] (vi) The items, added by the Bhāgavata to the Yamas and Niyamas of Patañjali, may be deemed to constitute virtues prone to liberation *(mokṣa-dharma)*, recommended for practice even after the dawning of detachment.

Āsana

The Bhāgavata confirms Patañjali when it accepts[7] posture *(āsana)* favourable to ease and stability. Ease being the immediate aim of posture, the Bhāgavata is not eager to prescribe specific postures. It

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1. वीरराघव on 11.10.5 :—
   यमान्=बाह्यान्तःकरणनिग्रहोपायान् ।
2. (i) यमानभीक्ष्णं सेवेत नियमान् मत्परः क्वचित् । 11.10.5ab.
   (ii) श्रीधरः—क्वचित् = यदा शक्तिस्तदा आत्मज्ञानाविरोधेन ।
3. श्रीधर on 11.19.35 :—
   मुमुक्षोर्यमा मुख्याः; सकामस्य नियमा मुख्याः स्मृताः ।
4. (i) यमानभीक्ष्णं सेवेत नियमान् मत्परः क्वचित् । मदभिज्ञं गुरुं शान्तमुपासीत मदात्मकम् ॥ 11.10.5.
   (ii) श्रीधरः—यमेष्वादरं परित्यज्य गुरुमुपासीत ।
5. सतां प्रसङ्गान्मम वीर्यसंविदो भवन्ति हृत्कर्णरसायनाः कथाः ।
   यज्जोषणादाश्वपवर्गवर्त्मनि श्रद्धा रतिर्भक्तिरनुक्रमिष्यति ॥ 3.25.25.
6. ते नाधीतश्रुतिगणा नोपासितमहत्तमाः । अव्रतातप्ततपसः सत्सङ्गान्मामुपागताः ॥ 11.12.7.
7. सम आसन आसीनः समकायो यथासुखम् । 11.14.32ab.

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only mentions Svastika-āsana[1] for meditation and Mukta-āsana,[2] prior to disembodied liberation.

Prāṇāyāma

The control of breath (Prāṇāyāma) involves the succession of inhalation *(pūraka)*, suspension *(kumbhaka)* and exhalation *(recaka)* or the three in reverse order[3].

According to the Bhāgavata, the control of breath should be attended with the utterence of Om[4]. Here the Bhāgavata draws upon the Tāntric concept of spiritual wheels : The sound, Om is diffused from Mūlā'dhāra-cakra in the spinal cord at the pelvic region up to Sahasrāra-cakra at the top of the head. With the aid of breath-control, Om should be consolidated at the heart *(hṛdaya)*, the location of Anāhata-cakra in the spinal cord. Thus consolidated, Om should be stabilized at high accent *(udātta-svara)*. The sound, Om then becomes internally audible in its sublime pitch[5].

The process differs in the case of the sound audible to the ears : The primal sound at Mūlā'dhāra-cakra is called Parā being in the state of unruffled consciousness; Nāda because of its vibrating nature; and Ha being marked by pure breath. Parā, Nāda or Ha, when stimulated by pure breath, ascends Maṇi-pūra-cakra at the navel region, where it is consolidated into the state of Paśyantī (idea) or Bindu (the speck of audible sound). With the help of breath again, it rises to Anāhata-cakra at the heart and there is further condensed into the state intermediary

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1. शुचौ देशे प्रतिष्ठाप्य विजितासन आसनम् । तस्मिन् स्वस्ति समासीन ऋजुकायः समभ्यसेत् ॥ 3.28.8.

2. (i) एवं स वीरप्रवरः संयोज्यात्मानमात्मनि । ब्रह्मभूतो दृढं काले तत्याज स्वं कलेवरम् ॥ संपीड्य पायुं पार्ष्णिभ्यां वायुमुत्सारयच्छनैः । नाभ्यां कोष्ठेष्ववस्थाप्य हृदुरःकण्ठशीर्षणि ॥ 4.23.13-14.

(ii) श्रीधर on 4.23.14 :—मुक्तासनमितीरितम् ।

3. प्राणस्य शोधयेन्मार्गं पूरकुम्भकरेचकैः । प्रतिकूलेन वा चित्तं यथा स्थिरमचञ्चलम् ॥ 3.28.9; vide also 11.14.33.

4. अभ्यसेन्मनसा शुद्धं त्रिवृद् ब्रह्माक्षरं परम् । मनो यच्छेज्जितश्वासो ब्रह्मबीजमविस्मरन् ॥ 2.1.17.

5. (i) हृद्यवच्छिन्नमोंकारं घण्टानादं विसोर्णवत् । प्राणेणोदीर्य तत्राथ पुनः संवेशयेत् स्वरम् ॥ 11.14.34.

(ii) श्रीधर :—मूलाधारादारभ्य मूर्धान्तपर्यन्तं विसतन्तुवत् सूक्ष्ममविच्छिन्नं सन्ततं हृदि (=मनसि) प्राणेन उदीर्य (=अभिव्यज्य) अथ पुनः तत्र (=ओंकारे) घण्टानादतुल्यं स्वरम् (=उदात्तं नादम्) स्थिरीकुर्यादिति ।

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(Madhyamā) between idea and the audible sound; or the germ (Bīja) of the audible sound. Finally, breath assists Madhyamā to pass through larynx and the appropriate parts of the mouth or nose, to result in the sound at the grip of the auditory organ[1]. One might call it the external Om (Bāhya-praṇava), the matrix of all other sounds, distinguished from internal Om (Antaḥ-praṇava) cognizable by a Yogī alone. Indeed the internal Om manifests the external Om[2].

In the context of breath, the Bhāgavata recommends[3] a technique for stabilizing the mind. Upaniṣad-brahma-yogī, a commentator of the

1. (i) स एष जीवो विवरप्रसूतिः प्राणेन घोषेण गुहां प्रविष्टः ।
मनोमयं सूक्ष्ममुपेत्य रूपं मात्रा स्वरो वर्ण इति स्थविष्ठः ॥ 11.12.17.

(ii) श्रीधरः—जीवयतीति जीवः = परमेश्वरः; (विवरप्रसूतिः –) विवरेषु – आधारादि-चक्रेषु; प्रसूतिरिव = प्रसूतिः = अभिव्यक्तिः; यस्य । घोषेण (प्राणेन) – पराख्येन नादवता प्राणेन सह; गुहाम् = आधारचक्रम्; प्रविष्टः (सन्); मनोमयं सूक्ष्मं रूपम् = पश्यन्त्याख्यम् मध्यमाख्यं च मणिपूरकचक्रे विशुद्धिचक्रे च; उपेत्य = प्राप्य; (वक्त्रे) मात्रा = ह्रस्वादिः; स्वरः = उदात्तादिः; वर्णः = ककारादिः; इति = एवं; वैखर्याख्यः = स्थविष्ठः = अतिस्थूलो नानावेदशाखात्मको भवति ।

(iii) शब्दब्रह्म सुदुर्बोधं प्राणोन्द्रियमनोमयम् । अनन्तपारं गम्भीरं दुर्विगाह्यं समुद्रवत् ॥
मयोपबृंहितं भूम्ना ब्रह्मणानन्तशक्तिना । भूतेषु घोषरूपेण बिसेषूर्णेव लक्ष्यते ॥
यथोर्णनाभिर्हृदयादूर्णामुद्वमते मुखात् । आकाशाद् घोषवान् प्राणो मनसा स्पर्शरूपिणा ॥
छन्दोमयोऽमृतमयः सहस्रपदवीं प्रभुः । ओंकाराद् व्यञ्जितस्पर्शस्वरोष्मान्तःस्थभूषिताम् ॥
11.21.36-39.

(iv) श्रीधर on 11.21.36 :—(दुर्विज्ञेयम् =) स्वरूपतोऽर्थश्च दुर्विज्ञेयम् । तच्च सूक्ष्मं स्थूलं चेति द्विविधम् । तत्र सूक्ष्मं तावत् स्वरूपतोऽपि दुर्ज्ञेयमित्याह—प्राणेद्रिय-मनोमयम् = प्रथमं प्राणमयं पराख्यम्; ततो मनोमयं पश्यन्त्याख्यम्; तत इन्द्रियमयं मध्यमाख्यम्; तस्य वाग्व्यञ्जकत्वेन वागिन्द्रियप्रधानत्वात् । किञ्च अनन्तपारम् = समष्टिप्राणादिमयस्य निर्विशेषस्य च तस्य कालतो देशतश्चापरिच्छेदात् । अर्थतोऽपि दुर्ज्ञेयत्वमाह—गम्भीरम् = निगूढार्थम्; अतो दुर्विगाह्यम् = मतिप्रवेशानर्हम् ।

(v) श्रीधर on 11.21.39 :—
ओंकारात् = हृदयगतसूक्ष्मध्वनेः ।

2. वंशीधर on 11.21.39 :—
सूक्ष्मो हृद्गतो व्यञ्जकः; स्थूलस्त्रिमात्रो व्यङ्ग्यः इति तयोः (प्रणवयोः) विशेषः ।

3. देशे शुचौ समे राजन् ! संस्थाप्यासनमात्मनः । स्थिरं समं सुखं तस्मिन्नासीतर्ज्वङ्ग ओमिति ॥
प्राणापानौ संनिरुन्ध्यात् पूरकुम्भकरेचकैः । यावन्मनस्त्यजेत् कामान् स्वनासाग्रनिरीक्षणः ॥
यतो यतो निःसरति मनः कामहतं भ्रमत् । ततस्तत उपाहृत्य हृदि रुन्ध्याच्छनैर्बुधः ॥
एवमभ्यसतश्चित्तं कालेनाल्पीयसा यतेः । अनिशं तस्य निर्वाणं यात्यनिन्धनवह्निवत् ॥
कामादिभिरनाविद्धं प्रशान्ताखिलवृत्ति यत् । चित्तं ब्रह्मसुखस्पृष्टं नैवोत्तिष्ठेत कर्हिचित् ॥
7.15. 31-35; vide also 11.14.32.

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Upaniṣads, calls it Vaiṣṇavī-mudrā[1]. It consists of fixing the gaze at the tip of one's nose[2]. Thus centrifugal vision becomes centripetal. From confinement to a point, the mind then delves within. This is transition from cognition to intuition.

Pratyāhāra

The control of breath succeeds in the sure withdrawal of the external organs together with the fugitive mind, to the heart, the repository of the fourfold complex of internal organ (*antaḥ-karaṇa*)[3].

Dhāraṇā

The Bhāgavata proposes an interesting technique for concentration (Dhāraṇā). Having gathered up the external organs and the mind at the heart through Pratyāhāra (the process of withdrawal), the Bhāgavata then flings all of them upon external objects, with a difference. Objects no longer appear as particulars. They now appear integrated into the cosmic body of Vairāja-puruṣa, the Cosmic Man. While the Sāṁkhya-yoga system recommends concentration of the mind on categories, the Bhāgavata treats such categories, in its process concentration, as the material form of God.

This new look allows complete freedom to the mind to ramble through the external organs. It pursues wherever the mind chooses to rest upon. The holding of the mind upon the cosmos as the form of God is concentration (Dhāraṇā) of the Bhāgavata[4].

Dhāraṇā or settlement of the mind on the material form of God is thinking (*cintā*)[5]. Under Dhāraṇā, the mind is moulded into its object—the cosmic body of the Vairāja-puruṣa[6]. Concentration grasps the particulars. At the same time, it knits them into an integral whole—

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1. अन्तर्लक्ष्यं बहिर्दृष्टिः निमेषोन्मेषवर्जिता । एषा वै वैष्णवी मुद्रा सर्वतन्त्रेषु गोपिता ॥
उपनिषद्-ब्रह्म-योगी, p. 223.
2. स्वनासाग्रकृतेक्षणः ॥ 11.14.32d.
3. नियच्छेद् विषयेभ्योऽक्षान् मनसा बुद्धिसारथिः । 2.1.18ab; vide also 3.28.5.
4. स्थूले भगवतो रूपे मनः सन्धारयेद् धिया ॥
विशेषस्तस्य देहोऽयं स्थविष्ठश्च स्थवीयसाम् । यत्रेदं व्यज्यते विश्वं भूतं भव्यं भवच्च सत् ॥
2.1.23cd, 24.
5. ईक्षेत चिन्तामयमेनमीश्वरं यावन्मनो धारणयावतिष्ठते ॥ 2.2.12cd.
6. आण्डकोषे शरीरेऽस्मिन् सप्तावरणसंयुते । वैराजः पुरुषो योऽसौ भगवान् धारणाश्रयः ॥
2.1.25.

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the body of God. In other words, Dhāraṇā is thinking of particulars in terms of the universal.

Holding on of the mind to the gross form of God gradually matures into devotion to God[1]. Dhāraṇa thus climaxes in devotion[2].

Dhyāna

The dawning of devotion is the conquest of the gross form of God. The mind then turns inward to settle upon the subtle form of God[3]—the four-armed figure brought about by pure matter (Viśuddha-sattva), a manifestation of Cit-śakti—God's innate spiritual power.

Heart is conceived as a lotus with eight petals. The bud is normally upside down. Deep contemplation (Dhyāna) lifts it to bloom into eight petals. Its pericarp (*karṇikā*) is distributed in three hierarchical regions—*a* —the waking state, *u*—dream and *m*—dreamless sleep, technically described as the region of the sun, that of the moon and that of fire respectively.

At the third region viz, dreamless sleep, one should now dwell upon the above four-armed spiritual form of Viṣṇu[4]. Confronted by the total personality of Viṣṇu one should intensify contemplation to scanning[5] His limbs[6] from the feet to enchanting smile, as in this process the mind attains progressive crystallization[7]. Settlement of the mind on Viṣṇu's smile takes off the crusts—the impurities of the mind which then turns into pure gold[8].

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1. यस्यां सन्धार्यमाणायां योगिनो भक्तिलक्षणः । आशु सम्पद्यते योग आश्रयं भद्रमीक्षतः ॥ 2.1.21.
2. यावन्न जायेत परावरेऽस्मिन् विश्वेश्वरे द्रष्टरि भक्तियोगः ।
   तावत् स्थवीयः पुरुषस्य रूपं क्रियावसाने प्रयतः स्मरेत ॥ 2.2.14.
3. श्रुत्वा स्थूलं तथा सूक्ष्मं रूपं भगवतो यतिः । स्थूले निर्जितमात्मानं शनैः सूक्ष्मं धिया नयेत् ॥ 5.26.39.
4. हृत्पुण्डरीकमन्तःस्थमूर्ध्वनालमधोमुखम् । ध्यात्वोर्ध्वमुखमुन्निद्रमष्टपत्रं सकर्णिकम् ॥
   कर्णिकायां न्यसेत् सूर्यसोमाग्नीनुत्तरोत्तरम् । वह्निमध्ये स्मरेद् रूपं ममैतद् ध्यानमङ्गलम् ॥
   समं प्रशान्तं सुमुखं दीर्घचारुचतुर्भुजम् । 11.14.36,37,38ab.
5. सत्त्वं न चेद् धातरिदं निजं भवेद् विज्ञानमज्ञानभिदापमार्जनम् । 10.2.35ab.
6. तस्मिँल्लब्धपदं चित्तं सर्वावयवसंस्थितम् । विलक्ष्यैकत्र संयुञ्जादङ्गे भगवतो मुनिः ॥ 3.28.20.
7. एकैकशोऽङ्गानि धियानुभावयेत् पादादि यावद्धसितं गदाभृतः ।
   जितं जितं स्थानमपोह्य धारयेत् परं परं शुद्धयति धीर्यथा यथा ॥ 2.2.13.
8. यथाग्निना हेम मलं जहाति ध्मातं पुनः स्वं भजते च रूपम् ।
   आत्मा च कर्मानुशयं विधूय मद्भक्तियोगेन भजत्यथो माम् ॥ 11.14.25.

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The entire gamut of contemplation contributes to steady enhancement of devotion. In fact, contemplation enhances devotion as devotion sharpens contemplation. Reciprocal impact continues. Heightened by the impetuosity of devotion, contemplation gradually loses its hold on external objects. Supreme detachment is the climax of contemplation.[1]

Samādhi

Dawning of unqualified detachment from objects is the sequel of contemplation (Dhyāna). But the fervour of devotion does not leave the mind at that; but drives it to be absorbed in the spiritual form of Viṣṇu. This absorption in Viṣṇu as its veering point is the Savikalpa-samādhi or Sa-bīja-samādhi of the Bhāgavata. Absorption in a content (viz, Viṣṇu) is what, according to Śrīdhara[2], the Bhāgavata prefers to absorption without content (Nir-vikalpa-samādhi or Nir-bīja-samādhi).

Driven by mounting detachment, the mind moves on to grasp Brahma, the all-bliss[3]. But to comprehend Brahma is to transcend 'form' *(rūpa)* to land into the 'formless' *(a-rūpa)*.

According to the Bhāgavata, this is the state of cessation of the mind (*mano-nivṛtti*) because to realize Brahma is to discard Avidyā. Freed from the veil of Avidyā, the votary rises above happiness and sorrow to settle on the pristine glory of his own self viz, Brahma. He now realizes that happiness and sorrow, so long ascribed to the soul by Avidyā, really belong to the mind which is not-soul.[4] The spiritual journey of the votary from the smile of Viṣṇu thus ends in Brahma.[5]

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1. ध्यायेत् स्वदहृकुहरेऽवसितस्य विष्णोर्भक्त्याऽऽर्द्रयार्पितमना न पृथग् दिदृक्षेत् ॥ 3.28.33cd.

2. (i) श्रीधर on 3.28.34 :—
निर्बीजः सबीजश्चेति द्विविधो योगः । तत्र निर्बीजयोगे क्रियमाणेऽपि दुष्करः समाधिः । सबीजे तु सुकरः । तत्र हि परमानन्दमूर्तौ ध्यायमानेऽयत्नत एव चित्तोपरमो भवति ।
(ii) एवं हरौ भगवति प्रतिलब्धभावो भक्त्या द्रवद्धृदय उत्पुलकः प्रमोदात् ।
औत्कण्ठ्यवाष्पकलया मुहुरर्द्यमानस्तच्चापि चित्तबडिशं शनकैर्वियुङ्क्ते ॥ 3.28.34.

3. (i) मुक्ताश्रयं यर्हि निर्विषयं विरक्तं निर्वाणमृच्छति मनः सहसा यथार्चिः ।
आत्मानमत्र पुरुषोऽव्यवधानमेकमन्वीक्षते प्रतिनिवृत्तगुणप्रवाहः ॥ 3.28.35.
(ii) श्रीधरः—निर्वाणम्=लयम्; ऋछति—वृत्तिरूपतां परित्यज्य ब्रह्माकारेण परिणमते इत्यर्थः ।
अत्र=अस्यां दशायाम्; अव्यवधानम्=ध्यातृध्येयविभागशून्यमेकमखण्डमात्मानमनुगतमीक्षते ।

4. सोऽप्येतया चरमया मनसो निवृत्त्या तस्मिन् महिम्न्यवसितः सुखदुःखबाह्ये ।
हेतुत्वमप्यसति कर्तरि दुःखयोर्यत् स्वात्मन् विधत्त उपलब्धपरात्मकाष्ठः ॥ 3.28.36.

5. वंशीधर on 11.14.44 :—
तदनन्तरं ब्रह्मानुसन्धानं मायावृत्तिलेशावशेषलोपेच्छया । तल्लोपे च स्वतः श्रीभगवत्स्फूर्तिर्भवति ।

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But the Bhāgavata proceeds further. By divine grace shining upon him, the devout votary reaches up to Bhagavān.[1] At the peak of absorption, he visualizes Bhagavān in his own self and his own self in Bhagavān, the world-soul. The lamp and the cosmic light coalesce. According to the Bhāgavata, 'I am *per se* Bhagavān, the world-soul'—is knowledge par excellence.[2]

Jīvan-mukti

Such knowledge burns all actions stored in the mind excepting the action (Prārabdha-karma) that has generated the present body. So the present body continues as long as Prārabdha-karma is not completely exhausted.[3] The enlightened soul, still in the material vesture (*Jīvan-mukta*),[4] loses all his sense, as a drunkard, as to what happens to his clothing, his material vesture.[5] He moves always in the land of his native light, while his body behaves in its own way. With the total exhaustion of his Prārabdha-karma, comes disembodied liberation, final restoration of his true self viz, Brahma[6], the settlement on his sovereignty (*svārājya*).[7]

Vi-deha-mukti

A votary, poised for disembodied liberation (*Vi-deha-mukti*) first takes to a posture e. g., Mukta-āsana. Then he achieves unity of the two airs—Prāṇa and Apāna, at Mūlā'dhāra-cakra, by putting pressure on the pelvic region. The two airs, thus unified, move up to Maṇi-pūra-cakra at the navel region where the air, Udāna fuses with Prāṇa and Apāṇa. The trinity then ascends Anāhata-cakra at the heart. From there, it passes through Viśuddhā-cakra adjacent to the neck, through Ājñā-cakra at the meeting point of the eye brows and through Sahasrāra-cakra at the tip of

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1. एवं समाहितमतिर्मामेवात्मानमात्मनि । विचष्टे मयि सर्वात्मन् ज्योतिर्ज्योतिषि संयुतम् ॥ 11.14.45.
2. (i) ज्ञानं चैकात्म्यदर्शनम् । 11.19.27b.
   (ii) वंशीधरः—"एक एव सर्वेषामात्मा; योऽहं स्वयं भगवान्, स एकात्मा"—तद्दर्शनमेव ज्ञानं प्रोक्तम् ।
3. देहोऽपि दैववशगः खलु कर्म यावत् स्वारम्भकं प्रतिसमीक्षत एव सासुः ।
   तं सप्रपञ्चमधिरूढसमाधियोगः स्वप्नं पुनर्न भजते प्रतिबुद्धवस्तुः ॥ 3.28.38.
4. श्रीधर on 3.28.37 :—तस्य जीवन्मुक्तिमाह— ।
5. देहं च तं न चरमः स्थितमुत्थितं वा सिद्धो विपश्यति यतोऽध्यगमत् स्वरूपम् ।
   दैवादुपेतमथ दैववशादपेतं वासो यथा परिकृतं मदिरामदान्धः ॥ 3.28.37.
6. मुक्तिर्हित्वान्यथारूपं स्वरूपेण व्यवस्थितिः ॥ 2.10.6cd.
7. यदा रहितमात्मानं भूतेन्द्रियगुणाशयैः । स्वरूपेण मयोपेतं पश्यन् स्वाराज्यमृच्छति ॥ 3.9.33.

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the head to meet the modicum of the five gross elements, that had produced his gross body. Unified with this modicum, the trinity then breaks through the cosmic shell (Brahmāṇḍa) to merge with the five gross cosmic elements (Samaṣṭi-bhūta), they with the five subtle elements (Tanmātra), they (together with all external organs, the mind and the sense-gods) with Ahaṁkāra, they with Mahat-tattva, they with Pradhāna or Prakṛti. Then the totality from the airs to Prakṛti merges into the individual soul. Finally the individual soul, divested of all material vesture, is absorbed in Brahma—the true nature (*svabhāva*) of the individual soul.[1]

All the above is achieved by contemplation (Dhyāna) that consolidates airs, dissipated within the gross body, into the vital air (Mukhya-prāṇa). In this process, penetration through the cavity at the tip of the head is indispensable. Exit through other channels (the two ears, the two eyes, the two nostrils, and the mouth—seven in all, according to the Bhāgavata[2]) makes for different types of empirical life. As already noticed, exit through the tip of the head may take to the path of light, ending in Satya-loka, the abode of Hiraṇya-garbha, within Brahmāṇḍa. But a Yogī by-passes this path and directly shots through Brahmāṇḍa, to be Brahma, as stated above.

The rationale of Aṣṭāṅga-yoga

In the path of knowledge, identity between Jīva and Brahma is the goal and Aṣṭāṅga-yoga is the means. Of Aṣṭāṅga-yoga, the first five items viz, Yama, Niyama, Āsana, Prāṇāyāma and Pratyāhāra conduce to the last three items—Dhāraṇā, Dhyāna and Samādhi. Of the first five items, Yama and Niyama stand for general equipment while Āsana and Prāṇāyāma are the application of that equipment. Yama is the restraint of organs, internal as well as enternal while Niyama is the restraint of private and public conduct, tuned to the growth of spirituality. Thus sharpened by disposition and habit, a Yogī then undergoes a physical posture (Āsana) for ease and stability[3]. Prāṇāyāmā or the control of breath ensures perfect physical health by striking harmony among the three humours of the body (Vāta, Pitta and Kapha).

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1. 1.5.40-50; 1.13.52-56; 2.2.19-21; 4.4.25; 4.23.13-18; 9.7.25-26.
2. श्रीधर on 2.2.21 :—
   (निरुद्धसप्तास्वयनः=) निरुद्धानि श्रोत्रे नेत्रे नासिके मुखं चेत्येवं सप्त अस्वयनानि= प्राणमार्गा येन सः ।
3. सदासनजयस्थैर्यम् । 3.28.5a.

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Pratyāhāra starts at this point. The mind, indulging in outward objects with the aid of the organs, is torn from their association *(viṣaya-saṅga)*. Dhāraṇā is the placement of the mind and the organs, withdrawn from their objects, to the material form of God. Indeed Dhāraṇā is the orientation of the mind and the organs that now look upon everything not as an isolated piece but an integral part of the cosmic whole. Under Dhāraṇā, the mind steers clear of the two extremes—hectic restlessness (Rajaḥ) and dead inertia (Tamaḥ), to embrace serenity[1].

The Bhāgavata extols Dhāraṇā. Extraordinary powers make their appearance, depending upon the contents of Dhāraṇā[2]. Dhāraṇā of unqualified Brahma fulfils desires[3]. Finally, Dhāraṇā produces devotion[4] by which God, the content of Dhāraṇā, is pleased[5].

With the dawning of devotion coupled with God's pleasure, Dhāraṇā deepens into Dhyāna. Dhyāna ends with the rise of detachment from all objects *(viṣaya-vaitṛṣṇya)*, brought about by intensity of devotion towards the magnanimous spiritual personality of Viṣṇu. Rise of detachment starts Samādhi, with Viṣṇu as its only content. Gradual preponderance of detachment over devotion replaces 'form' by 'formlessness' when the mind is cast into the mould of Brahma and Brahma only. Such a mould being direct knowledge destroys the concealing power *(āvaraṇa)* of Avidyā and the Yogī transcends thereby his empirical career by settlement on his pristine glory. By knowing Brahma, the Yogī then becomes Brahma. Ultimately, by divine grace he rises up to Bhagavān.

Then from that transcendental state, he recedes to the empirical to continue for some time in physical form in order to exhaust his Prārabdha-karma. During this period, he ceaselessly does good to the world.

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1. रजस्तमोभ्यामाक्षिप्तं विमूढं मन आत्मनः । यच्छेद् धारणया धीरो हन्ति या संकृतं मलम् ॥ 2.1.20.

2. (i) सिद्धयोऽष्टादश प्रोक्ता धारणायोगपारगैः । 11.15.3ab.
   (ii) श्रीधर on 11.15.13 :—मयि मनोधारणप्रभावादेवं भवति; नात्रातीव हेतुरनुसंधेयः ।

3. निर्गुणे ब्रह्मणि मयि धारयन् विशदं मनः । परमानन्दमाप्नोति यत्र कामोऽवसीयते ॥ 11.15.17.

4. यस्यां संधार्यमाणायां योगिनो भक्तिलक्षणः । आशु सम्पद्यते योग आश्रयं भद्रमीक्षतः ॥ 2.1.21.

5. एवं पुरा धारणयाऽऽत्मयोनिर्नष्टां स्मृतिं प्रत्यवरुध्य तुष्टात् ।
   तथा ससर्जेदममोघदृष्टिर्यथाप्ययात् प्राग् व्यवसायदृष्टिः ॥ 2.2.1.

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At the exhaustion of Prārabdha-karma, his material vesture dies out and he becomes one with Bhagavān, the all-bliss. Thus the path of knowledge, like that of devotion, ends up to Bhagavān. This is the cessation of the mind *(citta-nivṛtti)* of the Bhāgavata, to be achieved by Aṣṭāṅga-yoga in which knowledge, detachment and devotion are fused in perfect balance.

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Chapter XII

THE STRUCTURE OF BHĀGAVATA-DHARMA

Vedic Dharma

The Puruṣa-sūkta of the Ṛg-veda[1] had propounded sacrifice as the primordial religion (*prathama dharma*). It was practised by the gods and was directed to God (Yajña-puruṣa). Sacrifice by the gods to God has since been the pivot of religion for all times to come.

In the Brāhmaṇa literature, interpretative of Vedic religion, sacrifice was taken to be a physical act. It started with Agni-hotra, the modest act of pouring oblation of clarified butter every morning and evening on fire kept up for the purpose by a householder. To win the pleasure of various gods, Vedic sacrifice gradually developed into a community ritual of staggering dimension spread over at times to hundreds of years, to be performed by at least four priests with meticulous care as to every detail for ensuring the desired result. Naturally it had to involve royal dynasty for financial support. Expansion of sacrifice reduced the royal family to a pauper.

But the demand of sacrifice did not stop at consumption of royal funds. It laid its claim on the royal personage as well in tune with the spirit of the Puruṣa-sūkta.[2] The threat of physical extinction to the patron of sacrifice transformed physical act into contemplation as in the Bṛhadāraṇyaka Upaniṣad,[3] one of the earliest of the species. Thus sacrifice as a physical act in the Brāhmaṇa literature sublimated, through the transitional period of the Āraṇyakas, to thinking.

The contemplative process discovered the 'self' of the patron, the sacrificer, to be the soul and not the body; as it melted the diversity of gods into a single amorphous reality viz, Brahma.[4] Sacrifice was thus

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1. यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन्। RV 10.90.16ab.
2. देवा यद् यज्ञं तन्वाना अबध्नन् पुरुषं पशुम्। RV 10.90.15cd.
3. (i) BU 1.1.1.
   (ii) शंकर :—"योऽश्वमेधेन यजते य उ चैनमेवं वेद"—इति विकल्पश्रुतेः, विद्याप्रकरणे चाम्नानात्, कर्मान्तरे च सम्पादनदर्शनात् विज्ञानात् तत्फलप्राप्तिरस्तीत्यवगम्यते।
4. (i) कत्येव देवा ? याज्ञवल्क्य ! इति। एक इति। ओमिति होवाच।
   कतमे ते ? त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेति। BU 3.9.1.
   (ii) कतम एको देव इति ? प्राण इति; स ब्रह्म त्यदित्याचक्षते। BU 3.9.9.

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knowledge of identity between the individual soul and Brahma[1]. Agnihotra was useful[2] but it failed to lead up to such knowledge[3]. Sacrifice was now absorption of the individual soul in the essence of Brahma; but such absorption involved the casting off of the body.

Although the era of the Brāhmaṇa literature witnessed the diverse gods to receive oblation, the undertone of unity of gods is traceable to the Ṛg-veda[4]. The Aitareya Āraṇyaka[5] has recorded different priests worshipping the same reality. Accordingly Yāska[6] has recognized *one* God assuming different functional names[7]. As to the form (*ākāra*) of one God, Yāska recalls[8] at the outset that God is human in form *(puruṣa-vidha)*. Yāska may be deemed to have invoked the Śatapatha Brāhmaṇa[9] that justifies the appellation '*puruṣa*' in that God endures through the composite forms *(pura)*. So *one* God is Puruṣa.

According to the Puruṣa-sūkta[10], sacrifice is directed to Yajña identified by the Śatapatha Brāhmaṇa[11] with Viṣṇu. The Bṛhadāraṇyaka Upaniṣad[12] holds Brahma, its highest[13], appearing as Puruṣa (Viṣṇu). Indeed already in the Ṛg-veda[14] presence of Reality was asserted in the

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1. ऐतदात्म्यमिदं सर्वम्; तत् सत्यम्; स आत्मा; तत् त्वमसि । Ch. U 6.8.7.
2. (i) कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः । एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते परे ॥ Īśa. U 2.
   (ii) शंकरः—तस्मादग्निहोत्रादीनि कर्माणि कुर्वतो वर्तमानात् प्रकारात् अन्यथा = प्रकारान्तरं नास्ति ।
3. यत् कर्मिणो न प्रवेदयन्ति रागात् । Mun. U 1.2.9c.
4. एकं सद् विप्रा बहुधा वदन्ति । अग्निं यमं मातरिश्वानमाहुः ॥ RV 1.164.46cd; 10.114.5; AV 9.10.28.
5. एतं ह्येव बह्वृचा महत्युक्थे मीमांसन्तः; एतमग्नौ आध्वर्यवः; एतं महाव्रते छन्दोगाः···· Ai. Ā 3.2.3.12.
6. माहाभाग्याद् देवताया एक आत्मा बहुधा स्तूयते; एकस्यात्मनोऽन्ये देवाः प्रत्यङ्गानि भवन्ति । Nirukta 7.4.
7. एकस्यापि बहूनि नामधेयानि भवन्त्यपि वा, कर्मपृथक्त्वात् । Nirukta 7.5.
8. अथाकारचिन्तनम् देवानाम्—पुरुषविधाः स्युरित्येकम् । Nirukta 7.6.
9. इमे वै लोकाः पूः····; पुरि शेते; तस्मात् पुरुषः । ŚB 13.6.2.1.
10. यज्ञेन यज्ञमयजन्त देवा· । RV 10.90.16a.
11. यज्ञो वै विष्णुः । ŚB 1.3.1.16.
12. (i) आत्मैवेदमग्र आसीत् पुरुषविधः । BU 1.4.1.
    (ii) अयमात्मा ब्रह्म BB 2.5.19.
13. तं त्वौपनिषदं पुरुषं पृच्छामि । BU 3.9.26.
14. सतो बन्धुमसति निरविन्दन् हृदि प्रतीष्या कवयो मनीषा । RV 10.129.4cd.

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heart of man. The Vājasaneyi-saṁhitā[1] has also confirmed the great Puruṣa self-luminous and beyond the pale of darkness.

Assertion of Puruṣa, the Great Person, against the intellectual iconoclasm embodied in the concept of Brahma, replaced the knowledge of identity between the individual soul and Brahma by supreme devotion to one God viz, Puruṣa.[2] Such devotion was a new form of sacrifice in which 'mine' of the Brāhmaṇa and 'I' of the Upaniṣad were surrendered to God. God, the personal, reciprocated. He chose the devotee as His own.[3] By God's grace the devotee was initiated to the mystery of the soul[4]. Devotion ensured liberation.[5] It was at its core worship *(bhajana)*[6] addressed to God, the adorable (Bhagavān), the self-luminous deity who directs all beings.[7]

Bhāgavata-dharma

Dharma, preached and practised by Śrī Kṛṣṇa during his life, was embodied, after his demise, in the Śrīmad-bhāgavata.[8] This Dharma is as old as new. A worthy upholder of the tradition of Ghora Āṅgirasa, the Upaniṣadic sage, Śrī Kṛṣṇa built up the structure of his Dharma on the foundation of Vedic tradition[9]. Yet born of Vasudeva, a twice-born, and Devakī, a non-Aryan, Śrī Kṛṣṇa had inherited as his birth right a synthetic outlook that freely imported Tāntric thoughts into the Vedic tradition. Over all reigned his creative genius. The Vedic and the Tāntric streams intermingled and enriched each other. Completely overhauled and reoriented, the two streams sparkled anew with the magic

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1. वेदाहमेतं पुरुषं महान्तम् आदित्यवर्णं तमसः परस्तात् । VS 31.18.
2. यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ । तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ ŚU 6.23.
3. यमेव एष वृणुते तेन लभ्यः । Kaṭh. U 2.23c.
4. तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः ॥ Kaṭh. U 2.20cd.
5. तमेव देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ ŚU 6.18cd.
6. (i) भजनीयो भक्तिः···अथवा भजनं भक्तिः—स्कन्दस्वामी on Nirukta 7.8.
   (ii) भज्यते सेव्यते इति भक्तिः—काशिका on पाणिनि 4.3.95.
7. भगो वक्तव्यः—भजनीयो भूतानां स्वकार्यप्रयुक्तानाम्···ज्योतिर्विशेषो भगाख्योऽत्यन्तभास्वरः प्रकाशः—स्कन्दस्वामी on Nirukta 12.14.
8. कृष्णे स्वधामोपगते धर्मज्ञानादिभिः सह । कलौ नष्टदृशामेष पुराणार्कोऽधुनोदितः ॥ 1.3.44.
9. निगमकल्पतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतम् ।
   पिबत भागवतं रसमालयं मुहुरहो ! रसिका भुवि भावुकाः ॥ 1.1.3.

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of his genius. Thus emerged Dharma of Śrī Kṛṣṇa—a source of perennial inspiration to humanity, high and low.[1]

Preached by Śrī Kṛṣṇa (elevated to the status of Bhagavān)[2] for his adherents,[3] this Dharma acquired the designation '*Bhāgavata-dharma*'. It was sublime[4] *(parama dharma)* having at its core the invincible sense of *one* in all, mobile as well as immobile,[5] as distinguished from discriminative traditional religious practices.[6] Thus shines, above caste, creed and dogma, the Dharma of Śrī Kṛṣṇa as the undying light for all torn away from their moorings.[7]

The Bhāgavata defines[8] this sublime dharma *(para dharma)* as the way to devotion *(bhakti)* to the Transcendental (Adhokṣaja). The Bhāgavata applies[9] the term *'bhakti'* for the method or way as well. Thus Dharma of Śrī Kṛṣṇa consists of devotion—the way, and devotion—the goal. The Bhāgavata path of devotion is accordingly the complex of the-way-and-the-goal.

The Bhāgavata path of devotion (Bhakti-yoga) is the communion of action, knowledge and devotion.[10] Selfish actions—even the obligatory

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1. (i) आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे । कुर्वन्त्यहैतुकीं भक्तिमित्थम्भूतगुणो हरिः ॥ 1.7.10.
   (ii) जितमजित ! तदा भवता यदाऽऽह भागवतं धर्ममनवद्यम् ।
   निष्किञ्चना ये मुनय आत्मारामा यमुपासतेऽपवर्गाय ॥ 6.16.40.
2. ये वै भगवता प्रोक्ता उपाया ह्यात्मलब्धये । अञ्जः पुंसामविदुषां विद्धि भागवतान् हि तान् ॥ 11.2.34.
3. धर्मो भागवतानां च भगवान् येन गम्यते । 7.10.44ab.
4. धर्मः प्रोज्झितकैतवोऽत्र परमो निर्मत्सराणां सताम् । 1.1.2.
5. न व्यभिचरति तवेक्षा ययाभिहितो भागवतो धर्मः ।
   स्थिरचरसत्त्वकदम्बेष्वपृथग्धियो यमुपासते त्वार्याः ॥ 6.16.43.
6. विषममतिर्न यत्र नृणां त्वमहमिति मम तवेति यदन्यत्र ।
   विषमधिया रचितो यः स ह्यविशुद्धः क्षयिष्णुरधर्मबहुलः ॥ 6.16.41.
7. कलौ नष्टदृशामेष पुराणार्कोऽधुनोदितः ॥ 1.3.44.
8. स वै पुंसां परो धर्मो यतो भक्तिरधोक्षजे । अहैतुक्यव्यवहिता ययाऽऽत्मा संप्रसीदति ॥ 1.2.6.
9. स्मरन्तः स्मारयन्तश्च मिथोऽघौघहरं हरिम् । भक्त्या संजातया भक्त्या बिभ्रत्यत्पुलकां तनुम् ॥ 11.3.31.
10. श्रीमद्भागवतं पुराणममलं यद् वैष्णवानां प्रियं
    यस्मिन् पारमहंस्यमेकममलं ज्ञानं परं गीयते ।
    तत्र ज्ञानविरागभक्तिसहितं नैष्कर्म्यमाविष्कृतं
    तच्छृण्वन् विपठन् विचारणपरो भक्त्या विमुच्येन्नरः ॥ 12.13.18.

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daily and occasional duties are useless, unless they are surrendered to God.[1] Likewise knowledge without feelings for God *(bhāva)* is barren—an exercise in futility.[2] Thus action or knowledge drifts alone, leading to nowhere. But devotion to Bhagavān accompanies knowledge and detachment (the fulfilment of action).[3] Indeed, attachment to God, detachment from material objects and enlightenment move hand in hand.[4]

As the harmony of devotion, knowledge and detachment, Bhakti-yoga of the Bhāgavata is extolled as '*Pāramahaṁsya-dharma*'[5], because it is practised by extra-ordinary swans *(parama-haṁsa)* glued to the lotus-feet of Bhagavān. Indeed, the Bhāgavata is the grand embodiment of Pāramahaṁsya-dharma. At the colophon of each chapter[6] the Bhāgavata has duly acknowledged it.

Constituents of the Bhāgavata-dharma

In as many as twenty contexts, the Bhāgavata has enumerated virtues leading to different goals viz, pleasure of Hari *(hari-toṣaṇa)*,[7] self-satisfaction *(ātma-santoṣa)*[8], transparency of the mind *(manaḥ-prasāda)*[9], purification of the mind *(citta-śuddhi)*[10], elimination of the subtle body *(liṅga-vyapoha)*[11], devotion (*bhakti*)[12], attachment to unqualified Brahma *(nirguṇa-Brahma-rati)*[13], self-realization *(ātma-darśana)*[14] attachment to Bhagavān (*Bhagavad-rati*)[15], isolation of Puruṣa *(Puruṣa-kaivalya)*[16] and conquest of death *(mṛtyu-jaya)*[17].

The above enumerations include traditional virtues—Upaniṣadic fourfold Dharma[18]; the sixfold acquisition like restraint of the mind

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1. नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम् ।
कुतः पुनः शश्वदभद्रमीश्वरे न चार्पितं कर्म यदप्यकारणम् ॥ 1.5.12.

2 श्रेयःसृतिं भक्तिमुदस्य ते विभो क्लिश्यन्ति ये केवलबोधलब्धये ।
तेषामसौ क्लेशल एव शिष्यते नान्यद् यथा स्थूलतुषावघातिनाम् ॥
10.14.4; vide also 1.2.8; 1.5.12.

3. वासुदेवे भगवति भक्तियोगः प्रयोजितः । जनयत्याशु वैराग्यं ज्ञानं च यदहैतुकम् ॥1.2.7.

4. भक्तिः परेशानुभवो विरक्तिरन्यत्र चैष त्रिक एककालः ।
प्रपद्यमानस्य यथाश्नतः स्युस्तुष्टिः पुष्टिः क्षुदपायोऽनुघासम् ॥ 11.2.42.

5. महानुभावः····भक्ति-ज्ञान-वैराग्य-लक्षणं पारमहंस्यधर्मम् उपशिक्षमाणः । 5.5.28.

6. इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायाम्···अध्यायः ।

7. 11.3.23-31. 8. 7.11.8-12. 9. 3.8.2-7. 10. 3.29.15-19. 11. 5.5.10-13. 12. 11.11.34-41; 11.19.20-24. 13. 4.22.20-25. 14. 3.27.6-11. 15. 1.2.14; 2.1.5; 2.2.36; 2.3.17-24; 7.5.23-24; 7.7.23-35; 9.4.18-22; 10.10.38; 10. 86.46; 12.3.52. 16. 3.27.21-23. 17. 11.29.9-15.

18. तपः शौचं दया सत्यमिति पादाः कृते कृताः । अधर्मांशैस्त्रयो भग्नाः स्मयसङ्गमदैस्तव ॥
1.17.24; vide also 12.3.18.

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(śama) etc. of the adherent of the Vedānta; Yama, Niyama, embellishments of the mind (Parikarma) and eightfold Yoga of the Yogī; knowledge discriminative of Prakṛti and Puruṣa of Sāṁkhya, performance of daily and occasional duties and refraining from prohibited action, constituting the path of action related to the path of knowledge; fivefold great sacrifice *(pañca-mahā-yajña)* of the Brāhmaṇa literature and lastly ninefold devotion *(navadhā-bhakti)*, association with the wise *(sādhu-saṁga)*, Tāntric Iṣṭā-Pūrta, vision of Bhagavān everywhere and love for Bhagavān —characteristics of the Bhāgavata standpoint.

Among these variegated virtues, the Bhāgavata has culled surrender of action (*karma-samarpaṇa*)[1] propounded by Kavi, the foremost of the nine Yogīndras (masters of Yoga), and ninefold devotion (*navadhā-bhakti*) expounded by Prahlāda, the acknowledged representative of the great devotees, to provide the constituents of the Bhakti-yoga or Bhāgavata dharma. Indeed the Bhāgavata looks upon surrender of action to lift man to the peak in the hierarchy of living beings[2]; and ninefold devotion (*navadhā-bhakti*) to be the core of Vedic truth.[3]

Goals of the respective constituents

The Bhāgavata has laid down[4] three landmarks in the progressive journey of the votary—faith (Śraddhā), attachment (Rati) and love (Bhakti). Śraddhā or faith is the initial settlement of the mind on God, the inner controller, in preference to fulfilment of worldly desires through acts.[5] Dawning of Śraddhā heralds the end of the performance of

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1. मय्यर्पितात्मनः पुंसो मयि संन्यस्तकर्मणः । न पश्यामि परं भूतमकर्तुः समदर्शनात् ॥
3.29.33; vide also 11.14.12.

2. जोवाः श्रेष्ठा ह्यजीवानां ततः प्राणभृतः शुभे । ततः सचित्ताः प्रवरास्ततश्चेन्द्रियवृत्तयः ॥
तत्रापि सर्ववेदिभ्यः प्रवरा रसवेदिनः । तेभ्यो गन्धविदः श्रेष्ठास्ततः शब्दविदो वराः ॥
रूपभेदविदस्तत्र ततश्चोभयतोदतः । तेषां बहुपदाः श्रेष्ठाश्चतुष्पादस्ततो द्विपात् ॥
ततो वर्णाश्च चत्वारस्तेषां ब्राह्मण उत्तमः । ब्राह्मणेष्वपि वेदज्ञो ह्यर्थज्ञोऽभ्यधिकस्ततः ॥
अर्थज्ञात् संशयच्छेत्ता ततः श्रेयान् स्वकर्मकृत् । मुक्तसङ्गस्ततो भूयानदोग्धा धर्ममात्मनः ॥
तस्मान्मय्यर्पिताशेषक्रियार्थात्मा निरन्तरः । 3.29.28-33a.

3. (i) इति पुंसार्पिता विष्णौ भक्तिश्चेन्नवलक्षणा । क्रियते भगवत्यद्धा तन्मन्येऽधीतमुत्तमम् ॥
7.5.24.
(ii) मन्ये तदेतदखिलं निगमस्य सत्यं स्वात्मार्पणं स्वसुहृदः परमस्य पुंसः ॥ 7.6.26cd.

4. सतां प्रसङ्गान्मम वीर्यसंविदो भवन्ति हृत्कर्णरसायनाः कथाः ।
यज्जोषणादाश्वपवर्गवर्त्मनि श्रद्धा रतिर्भक्तिरनुक्रमिष्यति ॥ 3.25.25.

5. एवं सदा कर्मकलापमात्मनः परेऽधियज्ञे भगवत्यधोक्षजे ।
सर्वात्मभावं विदधन्महीमिमां तन्निष्ठविप्रामिहितः शशास ह ॥ 9.4.21.

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physical acts.[1] Faith or Śraddhā is the starting point of ninefold devotion (*navadhā-bhakti*), the series of mental acts. Done upon by this series, Śraddhā, which is attended with intellectual conviction about the existence of God, melts into attachment (Rati) to Bhagavān.[2] It is enlightened attachment to unqualified Brahma, in exclusion (*a-saṁga*) of all other objects.[3]

Surrender of action (Karma-samarpaṇa) is the technique for checking the inroad of fresh action (*kriyamāṇa-karma*) to the credit of the votary. Such surrender is, however, not physical but relentless thinking (*bhāvanā*) that the result of acts really belongs to God, the inner controller. Distinguished from thinking at the surrender of action, direct vision of Vāsudeva in the mind of the votary marks the stage of ninefold devotion. Such vision, in its progressive development, burns his accumulated stock of action (*sañcita-karma*).[4] The ore, put on fire, is turned into pure gold when all its impurities are burnt out. Similarly, the mind is cast into the mould of Bhagavān when the subliminal tendencies (*karma-vāsanā, sañcita-karma*) are steadily burnt by the enlarging direct knowledge of Vāsudeva.[5]

Direct knowledge that attends the stage of ninefold devotion moves from 'form' to the 'formless'.[6] Rati is attachment to the formless (unqualified Brahma), brought about by expanding direct knowledge, in exclusion of all other objects. Thus Rati is the complex of attachment, detachment and knowledge—the three basic elements of Bhakti-yoga of the Bhāgavata, or Bhāgavata-dharma.

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1. तावत् कर्माणि कुर्वीत न निर्विद्येत यावता। मत्कथाश्रवणादौ वा यावच्छ्रद्धा न जायते ॥ 11.20.9.

2 अस्त्येव राजन् ! भवतो मधुद्विषः पादारविन्दस्य गुणानुवादने।
रतिर्दुरापा विधुनोति नैष्ठिकीं कामं कषायं मलमन्तरात्मनः ॥ 4.22.20.

3. शास्त्रेष्वीयानेव सुनिश्चितो नृणां क्षेमस्य सध्रङ्विमृशेषु हेतुः।
असङ्ग आत्मव्यतिरिक्त आत्मनि दृढा रतिर्ब्रह्मणि निर्गुणे तु या ॥ 4.22.21.

4. यथाग्निः सुसमृद्धार्चिः करोत्येधांसि भस्मसात्। तथा मद्विषया भक्तिरुद्धवैनांसि कृत्स्नशः ॥ 11.14.19.

5. यथाग्निना हेम मलं जहाति ध्मातं पुनः स्वं भजते च रूपम्।
आत्मा च कर्मानुशयं विधूय मद्भक्तियोगेन भजत्यथो माम् ॥ 11.14.25.

6. यथा यथाऽऽत्मा परिमृज्यतेऽसौ मत्पुण्यगाथाश्रवणाभिधानैः।
तथा तथा पश्यति वस्तु सूक्ष्मं चक्षुर्यथैवाञ्जनसंप्रयुक्तम् । 11.14.26.

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Authenticity of Dharma, its goal and nature

According to Nārada[1], initiated by Nārāyaṇa[2], the source of Dharma is the Veda[3], the embodiment of Hari; and the memory (*smṛta*) of persons steeped in the Veda; and the goal of such Dharma is pleasure of the soul.

To Hārīta[4], quoted by Kullūka, the commentator of the Manu-saṁhitā, the Śruti, the original source of Dharma, is twofold—the Veda and the Tantra. Accordingly, sacrifice (*yajña*) prescribed by the Śruti is threefold—purely Vedic, purely Tāntric and the mixture of the two—each directed to the worship of God.[5] Purely Tāntric act is known as '*kriyā-yoga*'[6]. Medhātithi,[7] another commentator of the Manu-saṁhitā, has unhesitatingly recognized proportional fusion of Vedic and Tāntric elements in religious practices. The Bhāgavata is one with this tradition.[8]

The soul whose pleasure is the goal of Dharma is none else than Hari. People are devoted to Bhagavān because 'Bhagavān' is another name for the soul which is unanimously admitted to be the dearest.[9]

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1. धर्ममूलं हि भगवान् सर्ववेदमयो हरिः । स्मृतं च तद्विदां राजन् ! येन चात्मा प्रसीदति ॥ 7.11.7.

2. नारद उवाच
नत्वा भगवतेऽजाय लोकानां धर्महेतवे । वक्ष्ये सनातनं धर्मं नारायणमुखाच्छ्रुतम् ॥ 7.11.5.

3. वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्ययः । वेदो नारायणः साक्षात् स्वयम्भूरिति शुश्रुमः ॥ 6.1.40.

4. कुल्लूक on मनु 2.1 :—
अत एव हारीतः—अथातो धर्मं व्याख्यास्यामः—श्रुतिप्रमाणको धर्मः । श्रुतिश्च द्विविधा —वैदिकी तान्त्रिकी च ।

5. वैदिकस्तान्त्रिको मिश्र इति मे त्रिविधो मखः । त्रयाणामीप्सितेनैव विधिना मां समर्चयेत् ॥ 11.27.7.

6. क्रियायोगं समाचक्ष्व भवदाराधनां प्रभो । यस्मात् त्वां हि यथार्हन्ति सात्वताः सात्वतर्षभ ॥ 11.27.1.

7. मेधातिथि on मनु 2.6 :—
एतावांस्तु निर्णयः—वैदिकमेतदनुष्ठानम्; स्मार्तानां वैदिकैर्विधिभिर्व्यतिषङ्गावगमात् अनुष्ठातॄणां च तद्दृष्ट्वानुष्ठानं स्मार्तम्; क्वचिदेतदेव विपरीतम्; एवं सर्व एव स्मार्ता वैदिकैर्व्यतिषक्ताः ।

8. एवं क्रियायोगपथैः पुमान् वैदिकतान्त्रिकैः अर्चन्नुभयतः सिद्धिं मत्तो विन्दत्यभीप्सिताम् ॥ 11.27.49.

9. अहमात्माऽऽत्मनां धातः ! प्रेष्ठः सन् प्रेयसामपि । अतो मयि रतिं कुर्याद् देहादिर्यत्कृते प्रियः ॥ 3.9.42; vide also 10.23.26-27; 10.11.50-54.

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Bhagavān, the all-bliss, infinite and all-powerful,[1] attracts the mind, as magnet attracts iron[2]. To the Bhāgavata, Bhagavān is Śrī Kṛṣṇa,[3] 'Parama-Puruṣa' Who, immutable per se[4], has pervaded, as the inner controller, all kinds of temporal bodies[5]. Bhagavān Śrī Kṛṣṇa, the Supreme Reality (Para-Brahma), is called 'Vāsudeva' by the Sātvatas,[6] His devotees, in that He is revealed in the mind[7] in spiritual form,[8] as He was revealed at His birth from Devakī[9]. The pleasure of Bhagavān Śrī Kṛṣṇa, the seer[10], the dearest soul[11], the supreme deity of His devotees[12], is the aim of Dharma prescribed by the Bhāgavata, distinguished from the pleasure of diverse gods through sacrifices prescribed by the Brāhmaṇa literature.

Pleasure of Bhagavān is easy because Bhagavān, the soul of all souls, is omnipresent.[13] Hari is pleased by unalloyed devotion in

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1. ...भगवत्यनन्ते
   आनन्दमात्र उपपन्नसमस्तशक्तौ । 4.11.30ab.
2. यथा भ्राम्यत्ययो ब्रह्मन् ! स्वयमाकर्षसन्निधौ । तथा ये भिद्यते चेतश्चक्रपाणेर्यदृच्छया ॥ 7.5.14.
3. कृष्णस्तु भगवान् स्वयम् । 1.3.28b.
4. अण्डेषु पेशिषु तरुष्वविनिश्चितेषु प्राणो हि जीवमुपधावति तत्र तत्र । 11.3.39ab.
5. पुराण्यनेन सृष्टानि नृतिर्यगृषिदेवताः । शेते जीवेन रूपेण पुरेषु पुरुषो ह्यसौ ॥ 7.14.37.
6. यत् तद् ब्रह्म परं सूक्ष्ममशून्यं शून्यकल्पितम् । भगवान् वासुदेवेति यं गृणन्ति हि सात्वताः ॥ 9.9.49.
7. तपो दिव्यं पुत्रका ! येन सत्त्वं शुद्धचेद् यस्माद् ब्रह्मसौख्यं त्वनन्तम् ॥ 5.5.1cd.
8. मूर्तिं नः पुरुकृपया बभार सत्त्वं संशुद्धं सदसदिदं विभाति यत्र । 5.25.10ab.
9. (i) यूयं नृलोके वत ! भूरिभागा लोकं पुनाना मुनयोऽभियन्ति ।
   येषां गृहानावसतीति साक्षाद् गूढं परं ब्रह्म मनुष्यलिङ्गम् ॥
   स वा अयं ब्रह्म महद्विमृग्यं कैवल्यनिर्वाणसुखानुभूतिः ।
   प्रियः सुहृद् वः खलु मातुलेय आत्मार्हणीयो विधिकृद् गुरुश्च ॥
   न यस्य साक्षाद् भवपद्मजादिभी रूपं धिया वस्तुतयोपवर्णितम् ।
   मौनेन भक्त्युपशमेन पूजितः प्रसीदतामेष स सात्वतां पतिः ॥ 7.15.75-77.
   (ii) देवक्यां देवरूपिण्यां विष्णुः सर्वगुहाशयः । आविरासीद् यथा प्राच्यां दिशीन्दुरिव पुष्कलः ॥ 10.3.8.
10. न खलु गोपिकानन्दनो भवान् अखिलदेहिनामन्तरात्मदृक् 10.31.4ab.
11. कुर्वन्ति हि त्वयि रतिं कुशलाः स्व आत्मन् । 10.29.33a.
12. दास्यं गतानां परदैवतेन । 10.12.11b.
13. न ह्यच्युतं प्रीणयतो बह्वायासोऽसुरात्मजाः । आत्मत्वात् सर्वभूतानां सिद्धत्वादिह सर्वतः ॥ 7.6.19.

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preference to other strenuous methods.[1] Such pleasure is the apex of love (*prīti*)[2], the consummation of all activites, physical and mental.[3]

The Dharma of the Bhāgavata is Vedic sacrifice (*yajana*) metamorphosed into worship (*bhajana*) of Bhagavān, the only content of adoration,[4] and revealed in the mind of man.[5] Such worship pleases all gods as watering the root of a tree refreshes all its branches.[6] Sacrifice to the gods is in fact worship of God[7] who accepts oblation under different names of godhead.[8]

The rationale of Bhāgavata-dharma

The Bhāgavata[9] defines Dharma as the worship (*ārādhana*) of Parama-Puruṣa. Preached by Nārāyaṇa to Nārada[10] and extolled by Prahlāda, the disciple of Nārada, as the quintessence of the Veda, such worship constitutes the offering of 'self' (*svātmā*) to Parama-Puruṣa.[11]

Sacrifice, the Dharma of the Brāhmaṇa literature, is offering of material stuff to the gods. For Bhāgavata, worship is offering of all that the votary considers his dearest—his wife, children, wealth, residence, nay,

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1. न दानं न तपो नेज्या न शौचं न व्रतानि च । प्रीयतेऽमलया भक्त्या हरिरन्यद् विडम्बनम् ॥ 7.7.52.
2. यत्-प्रीणनाद् बर्हिषि देवतिर्यङ्मनुष्यवीरुत्तृणमाविरिञ्चात् ।
   प्रीयेत सद्यः स ह विश्वजीवः प्रीतिः स्वयं प्रीतिमगाद् गयस्य ॥ 5.15.13.
3. पूर्तेन तपसा यज्ञैर्दानैर्योगसमाधिना । राद्धं निःश्रेयसं पुसां मत्प्रीतिस्तत्त्वविन्मतम् ॥ 3.9.41.
4. भजे भजन्यारणपादपङ्कजं भगस्य कृत्स्नस्य परं परायणम् ।
   भक्तेष्वलं भावितभूतभावनं भवापहं त्वा भवभावमीश्वरम् ॥ 5.17.18.
5. एवं स्वचित्ते स्वत एव सिद्ध आत्मा प्रियोऽर्थो भगवाननन्तः ।
   तं निर्वृतो नियतार्थो भजेत संसारहेतूपरमश्च यत्र ॥ 2.2.6.
6. यथा तरोर्मूलनिषेचनेन तृप्यन्ति तत्स्कन्धभुजोपशाखाः ।
   प्राणोपहाराच्च यथेन्द्रियाणां तथैव सर्वार्हणमच्युतेज्या ॥ 4.31.14.
7. कर्मणा कर्मनिर्हार एष साधु निरूपितः । यच्छ्रद्धया 'यजेद् विष्णुं सर्वयज्ञेश्वरं मखैः ॥ 10.84.35.
8. यैः श्रद्धया बर्हिषि भागशो हविर्निरुप्तमिष्टं विधिमन्त्रवस्तुतः ।
   एकः पृथङ् नामभिराहुतो मुदा गृह्णाति पूर्णः स्वयमाशिषां प्रभुः ॥ 5.19.26.
9. साक्षात्परमपुरुषाराधनलक्षणो योऽसौ धर्मः । 5.14.2.
10. ज्ञानं तदेतदमलं दुरवापमाह नारायणो नरसखः खलु नारदाय ।
    एकान्तिनां भगवतस्तदकिञ्चनानां पादारविन्दरजसाऽऽप्लुतदेहिनां स्यात् ॥ 7.6.27.
11. धर्मार्थकाम इति योऽभिहितस्त्रिवर्ग ईक्षा त्रयी दमनयौ विविधा च वार्ता ।
    मन्ये तदेतदखिलं निगमस्य सत्यं स्वात्मार्पणं स्वसुहृदः परमस्य पुंसः ॥ 7.6.26.

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even his own self[1]—not to individual gods but to Parama-Puruṣa, the Reality in all gods.

Worship or offering or surrender of this inflated ego *(svātmā)* viz, 'I' and 'mine' does in no way mean cassation of activity. It means that all organs, external as well as internal, are pressed into service for the pleasure of Bhagavān[2]. Otherwise they are trifles[3]. Such ceaseless operation of the organs is worship of Parama-Puruṣa[4].

In its delineation of Bhāgavata-dharma as the worship of Parama-Puruṣa with all organs, the Bhāgavata has imbued the exposition of primeval religion, couched in the Puruṣa-sūkta—*yajñena yajñam ayajanta devāḥ*, with remarkable significance. The Bhāgavata takes the passage to mean : The organs *(devāḥ)* offered themselves *(ayajanta)* to Parama-Puruṣa (*yajñam*) in terms of self-surrender *(yajñena)*. Thus Vedic Dharma became the dedication of the totality of man to Bhagavān Śrī Kṛṣṇa, Parama-Puruṣa of the Bhāgavata.

For all practical purposes, the pragmatic reality of man is his mind (Citta). Thus Bhāgavata-dharma is the offer of the mind to Parama-

1. इष्टं दत्तं तपो जप्तं वृत्तं यच्चात्मनः प्रियम् ।
दारान् सुतान् गृहान् प्राणान् यत् परस्मै निवेदनम् ॥ 11.3.28.

2. स वै मनः कृष्णपदारविन्दयोर्वचांसि वैकुण्ठगुणानुवर्णने ।
करौ हरेर्मन्दिरमार्जनादिषु श्रुतिं चकाराच्युतसत्कथोदये ॥
मुकुन्दलिङ्गालयदर्शने दृशौ तद्भृत्यगात्रस्पर्शेऽङ्गसंगमम् ।
घ्राणं च तत्पादसरोजसौरभे श्रीमत्तुलस्या रसनां तदर्पिते ॥
पादौ हरेः क्षेत्रपदानुसर्पणे शिरो हृषीकेशपदाभिवन्दने ।
कामं च दास्ये न तु कामकाम्यया यथोत्तमश्लोकजनाश्रया रतिः ॥
9.4.18-20; also 6.11.24.

3. बिले वतोरुक्रमविक्रमान् ये न शृण्वतः कर्णपुटे नरस्य ।
जिह्वासती दार्दुरिकेव सूत ! न चोपगायत्युरुगायगाथाः ॥
भारं परं पट्टकिरीटजुष्टमप्युत्तमाङ्गं न नमेन्मुकुन्दम् ।
शावौ करौ नो कुरुतः सपर्यां हरेर्लसत्काञ्चनकङ्कणौ वा ॥
बर्हायिते ते नयने नराणां लिङ्गानि विष्णोर्न निरीक्षतो ये ।
पादौ नृणां तौ द्रुमजन्मभाजौ क्षेत्राणि नानुव्रजतो हरेर्यौ ॥
जीवञ्छवो भागवताङ्घ्रिरेणुं न जातो मर्त्योऽभिलभेत यस्तु ।
श्रीविष्णुपद्या मनुजस्तुलस्याः श्वसञ्छवो यस्तु न वेद गन्धम् ॥
तदश्मसारं हृदयं बतेदं यद् गृह्यमाणैर्हरिनामधेयैः ।
न विक्रियेताथ यदा विकारो नेत्रे जलं गात्ररुहेषु हर्षः ॥ 2.3.20-24.

4. मनोवचोदृक्करणेहितस्य साक्षात्कृतं मे परिबर्हणं हि ।
विना पुमान् येन महाविमोहात् कृतान्तपाशान्न विमोक्तुमीशेत् ॥ 5.5.27.

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Puruṣa. In Tāntric perspective, anything—a flower for instance—has to be purified before offering it to the desired deity. So the mind has to be purified before offering it to Parama-Puruṣa. Action (Karma) is the impurity of the mind[1]. To purge the mind of this impurity, one should start with the technique that prevents fresh pollution of the mind. Such technique is the surrender of all actions to God[2]—the first stage of Bhāgavata-dharma. The stock of action, carried over from previous births, should then be eradicated with ninefold devotion—the second stage of Bhāgavata-dharma. Clearer is the mind with ninefold devotion, clearer is the vision of Parama-Puruṣa as the desired deity in the mind. Clearer is His vision in the mind, more intense is the attachment of the mind to the Lord[3]. Thus surrender of action, by checking the inroad of fresh actions into the mind, makes for the dawning of Śraddhā (faith) while success in ninefold devotion, by eliminating the stock of action accumulated from previous births, renders the mind absolutely pure, as can be vouchsafed by the deepening of Śraddhā into Rati. The mind is now poised for love divine (Bhakti).

The stage of accomplishment

All strivings towards self-surrender, broken up into two successive stages—the stage of surrender of action and the stage of ninefold devotion, end in the dawning of Rati. Possessed of Rati i. e., attachment to the Lord, the votary is now at peace with himself (*nir-apekṣa*)[4]. The striving individual (*sādhaka*) achieves fulfilment (*siddha*).

Released from enjoined duties, he now settles upon his true self, the transcendental state of isolation (Puruṣa-kaivalya).[5] With ever-expanding zeal, he resorts to unqualified Brahma, in absolute exclusion of all other objects. Thus from the state of transcendental isolation (Puruṣa-kaivalya), he moves on to Brahma-kaivalya[6], marked by the unitary vision of

1. माया मनः सृजति कर्ममयं बलीयः। 7.9.21a.
2. कर्मशुद्धिर्मदर्पणम्। 11.21.15b.
3. एवं कर्मविशुद्धया विशुद्धसत्त्वस्यान्तर्हृदयाकाशशरीरे ब्रह्मणि भगवति वासुदेवे महापुरुषोपलक्षणे आत्मनि पुरुषरूपेण विरोचमान उच्चैस्तरां भक्तिरनुदिनमेधमानरयाजायत। 5.7.7.
4. मय्यर्पितात्मनः सभ्य निरपेक्षस्य सर्वतः। मयाऽऽत्मना सुखं यत्तत् कुतः स्याद् विषयात्मनाम्॥ 11.14.12.
5. अहंकारकृतं बन्धमात्मनोऽर्थविपर्ययम्। विद्वान् निर्विद्य संसारचिन्तां तुर्ये स्थितस्त्यजेत्॥ 11.13.29; vide also 3.27.21, 23, 24.
6. ता नाविदन् मय्यनुषङ्गबद्धधियः स्वमात्मानमदस्तथेदम्।
यथा समाधौ मुनयोऽब्धितोये नद्यः प्रविष्टा इव नामरूपे॥
मत्कामा रमणं जारमस्वरुपविदोऽबलाः। ब्रह्म मां परमं प्रापुः सङ्गाच्छतसहस्रशः॥ 11.12.12-13.

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Brahma[1], and absolute disinterestedness.[2] To know Brahma is to be Brahma.

Identified with all-embracing Brahma, he now feels the entire world as his own. The sorrows of the world are now his and so they evoke his pity.[3] He moves relentlessly into the world to mitigate its sufferings. Being one with Brahma, he is also capable of wiping tears.[4]

The progress in the path of devotion is the history of progress in knowledge. Śraddhā, the sequel of dedication of action, is attended with intellectual conviction that God exists.[5] At the stage of ninefold devotion, God is revealed in the mind as a personal deity.[6] At the stage of Puruṣa-kaivalya, is revealed absolute separation of the spirit from matter. At Brahma-kaivalya, the enlightened soul (*siddha*) realizes Brahma i. e., God, the impersonal, both within and without[7]—everywhere.[8]

1. परित्यक्तगुणः सम्यग्दर्शनो विशदाशयः । शान्तिं मे समवस्थानं ब्रह्म कैवल्यमश्नुते ॥ 4.20.10.

2. इति मतिरुपकल्पिता वितृष्णा भगवति सात्वतपुङ्गवे विभूम्नि ॥ 1.9.32ab.

3. को न्वत्र तेऽखिलगुरो ! भगवन् ! प्रयास उत्तारणेऽस्य भवसम्भवलोपहेतोः ।
मूढेषु वै महदनुग्रहः आर्त्तबन्धो ! किं तेन ते प्रियजनाननुसेवतां नः ॥
नैवोद्विजे पर ! दुरत्ययवैतरण्यास्त्वद्वीर्यगायनमहामृतमग्नचित्तः ।
शोचे ततो विमुखचेतस इन्द्रियार्थमायासुखाय भरमुद्वहतो विमूढान् ॥
प्रायेण देव ! मुनयः स्वविमुक्तिकामा मौनं चरन्ति विजने न परार्थनिष्ठाः ।
नैतान् विहाय कृपणान् विमुमुक्ष एको नान्यं त्वदस्य शरणं भ्रमतोऽनुपश्ये ॥ 7.9.42-44.

4. (i) त एते भगवद्रूपं विश्वं सदसदात्मकम् । आत्मनोऽव्यतिरेकेण पश्यन्तो व्यचरन् महीम् ॥ 11.2.22.

(ii) विदेह उवाच
मन्ये भगवतः साक्षात् पार्षदान् वो मधुद्विषः । विष्णोर्भूतानि लोकानां पावनाय चरन्ति हि ॥ 11.2.28.

5. क्रियाफलं धर्माख्यं····वासुदेव एव भावयमानः ॥ 5.7.6.

6. एवं कर्मविशुद्धया····आत्मनि पुरुषरूपेण विरोचमाने····भक्तिरजायत ॥ 5.7.7.

7. मामेव सर्वभूतेषु बहिरन्तरपावृतम् । ईक्षेतात्मनि चात्मानं यथा खममलाशयः ॥ 11.29.12.

सर्वं ब्रह्मात्मकं तस्य विद्ययाऽऽत्ममनीषया । परिपश्यन्नुपरमेत् सर्वतो मुक्तसंशयः ॥
अयं हि सर्वकल्पानां सध्रीचीनो मतो मम । मद्भावः सर्वभूतेषु मनोवाक्कायवृत्तिभिः ॥ 11.29.18-19.

8. एतावानेव लोकेऽस्मिन् पुंसः स्वार्थः परः स्मृतः । एकान्तभक्तिर्गोविन्दे यत् सर्वत्र तदीक्षणम् ॥ 7.7.55.

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But the enlightened soul does not stop at Brahma-kaivalya. It soars through Paramātmā up to Bhagavān. Worship continues as insuperable love (Bhakti) for Bhagavan,[1] even at that stage. But such love is spontaneous—without strain.[2] A devotee of Bhagavān prostrates before all as forms of Bhagavān Hari.[3]

The vision of Bhagavān everywhere makes of an enlightened soul the best of devotees (Bhāgavata-uttama). Dividing of the world into God, his devotees, fools and enemies and meeting them with love, friendliness, pity and indifference respectively qualify a devotee to be moderate (Bhāgavata-madhyama). Lastly, a devotee with his love confined to an idol and ignoring the rest of the world, is to be placed at the lowest rung (Bhāgavata-adhama).[4] Thus quality of knowledge determines the quality of devotion.

Liberation

From the state of Puruṣa-kaivalya to the state of Brahma-kaivalya, an enlightened soul (Jīvan-mukta) continues with his present bodies, gross as well as subtle, till the action (Pārabdha-karma) that has produced the the present gross body in collaboration with the subtle body, is exhausted. Thereafter both the above bodies fall off in favour of a spiritual form eked out of pure matter (Viśuddha-sattva), to enable him to enjoy the association of Bhagavān.[5]

Without any hankering for them a disinterested enlightened soul is offered all types of enjoyment available at Satya-loka, the eightfold

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1. गोगोपीनां मातृतास्मिन् सर्वा स्नेहर्द्धिकां विना। पुरोवदास्वपि हरेस्तोकता मायया विना ॥ 10.13.25.

2. तस्मादर्थाश्च कामाश्च धर्माश्च यदपाश्रयाः। भजतानीहयाऽऽत्मानमनीहं हरिमीश्वरम् ॥ 7.7.48.

3. खं वायुमग्निं सलिलं महीं च ज्योतींषि सत्त्वानि दिशो द्रुमादीन्।
सरित्समुद्रांश्च हरेः शरीरं यत् किञ्च भूतं प्रणमेदनन्यः ॥ 11.2.41.

4. सर्वभूतेषु यः पश्येद् भगवद्भावमात्मनः। भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥
ईश्वरे तदधीनेषु बालिशेषु द्विषत्सु च। प्रेममैत्रीकृपोपेक्षा यः करोति स मध्यमः ॥
अर्चायामेव हरये पूजां यः श्रद्धयेहते। न तद्भक्तेषु चान्येषु स भक्तः प्राकृतः स्मृतः ॥ 11.2.45-47; vide also 11.2.48-55.

5. (i) प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम्। आरब्धकर्मनिर्वाणो न्यपतत् पाञ्चभौतिकः ॥ 1.6.29.

(ii) श्रीधरः—अनेन पार्षदतनूनामकर्मारब्धत्वं नित्यत्वं शुद्धत्वं च सूचितं भवति।

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majesty, and even the ecstasies of Vaikuṇṭha, the abode of Paramātmā—all by-products of his attainment of liberation i. e., Bhagavat-kaivalya.[1]

Liberation of a devotee is ever-lasting settlement at the lotus-feet of Mukunda (Bhagavān)—the best[2] of all achievements,[3] the highest fullfilment of all desires.[4]

Climax of devotion is, however, non-dual consciousness,[5] the attainment of supra-transcendental state. It is absolute fearlessness guaranteed by resorting to the Supreme Lord, Bhagavān Śrī Kṛṣṇa Who allays all fears.[6] Thus through the path of devotion—Bhāgavata-dharma of the Bhāgavata—the enlightened soul (Siddha) climbs in hierarchical order four stages—Puruṣa-kaivalya, Brahma-kaivalya, Paramātma-kaivalya and Bhagavat-kaivalya consummating in non-dual consciousness—the supra-transcendental.[7]

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1. तैर्दर्शनीयावयवैरुदारविलासहासेक्षितवामसूक्तैः ।
हृतात्मनो हृतप्राणाश्च भक्तिरनिच्छतो मे गतिमण्वीं प्रयुंक्ते ॥
अथो विभूतिं मम मायाविनस्तामैश्वर्यमष्टाङ्गमनुप्रवृत्तम् ।
श्रियं भागवतीं वास्पृहयन्ति भद्रां परस्य मे तेऽश्नुवते तु लोके ॥ 3.25.36-37.

2. मन्येऽकुतश्चिद्भयमच्युतस्य पादाम्बुजोपासनमत्र नित्यम् ।
उद्विग्नबुद्धेरसदात्मभावाद् विश्वात्मना यत्र निवर्तते भीः ॥
11.2.33; vide also 7.6.3-4.

3. (i) नैकात्मतां मे स्पृह्यन्ति केचिन् मत्पादसेवाभिरता मदीहाः ।
येऽन्योन्यतो भागवताः प्रसज्य सभाजयन्ते मम पौरुषाणि ॥
पश्यन्ति ते मे रुचिराण्यम्ब ! सन्तः प्रसन्नवक्त्रारुणलोचनानि ।
रूपाणि दिव्यानि वरप्रदानि साकं वाचं स्पृहणीयां वदन्ति ॥ 3.25.34-35.

(ii) सालोक्यसार्ष्टिसामीप्यसारूप्यैकत्वमप्युत । दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥
3.29.13; vide also 5.18.21; 9.4.67.

4. या दुस्त्यजा दुर्मतिभिर्जीर्यते या न जीर्यते । तां तृष्णां दुःखनिवहां शर्मकामो द्रुतं त्यजेत् ॥
9.19.16.

5. वदन्ति तत् तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् । ब्रह्मेति परमात्मेति भगवानिति शब्द्यते ॥
1.2.11.

6. स वै पतिः स्यादकुतोभयः स्वयं समन्ततः पाति भयातुरं जनम् ।
स एक एवेतरथा मिथो भयं नैवात्मलाभादधि मन्यते परम् ॥ 5.18.20.

7. एवं सा कपिलोक्तेन मार्गेणाचिरतः परम् । आत्मानं ब्रह्म निर्वाणं भगवन्तमवाप ह ॥
3.33.30.

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Chapter XIII

THE FIRST STAGE OF BHĀGAVATA-DHARMA
(KARMA-SAMARPAṆA)

Categories of people

There are four categories of people. The first category consists of the vast majority of individuals, enslaved by impulses and desires for the satisfaction of flesh, and having no regard for the Śāstras. The second category is made of persons who have regard for customary morality (*varṇā'śrama-dharma*) prescribed by the Śāstras. In conformity with his caste and stage of life, a person of this category takes to obligatory duties, daily as well as occasional. But he is by and large plunged, under the coverage of the Śāstras, in selfish acts (Kāmya-karma). The third category of persons aspires after knowledge. Under this category, a pesron performs daily and occasional duties only and discards selfish acts as leading to worldly pleasures or pleasures hereafter in heaven.

The fourth category is concerned with the performance of Bhāgavata-dharma. An action as such is not bad for him. He may exercise his judgment in performing daily and occasional duties under impulse (*kāmya-vāsanā*); he may even indulge in activities prohibited by the Śāstras. Or he may take recourse to things neither prescribed nor proscribed by the Śāstras.

In each of the above circumstances for a person under the fourth category, his gross body moves; external organs—sensory as well as conative—discharge their respective functions; mind speculates; intellect *(buddhi)* resolves; Citta undergoes serious thinking *(manana)*; and egoity *(ahaṁkāra)* may even take to the worship of Hari. Thus in the performance of prescribed, proscribed or indifferent acts, his gross as well as subtle bodies become actively involved.[1] In this process, his lust for

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1. (i) श्रीधर on 11. 2. 36 :—
आत्मना = चित्तेन अहंकारेण वा; (अनुसृतस्वभावात् =) अनुसृतो यः स्वभावः तस्मात् । अयमर्थः—न केवलं विधितः कृतमेवेति नियमः, स्वभावानुसारिलौकिकमपि इति ।···यद्वा···अध्यासेनानुसृताद् ब्राह्मणत्वादिस्वभावात् ।

(ii) गिरिधारिलाल :—कायेन गमनादि; वाचा = वागिन्द्रियेण भाषणम्; मनसा संकल्पम्; इतरेन्द्रियैर्दर्शनादि; बुद्धया निश्चयम्; आत्मना = चित्तेन ध्यानादि ।

(iii) वंशीधर :—मनसा = संकल्पाद्याधिकरणेन; बुद्धया = निश्चयज्ञानाधिकरणेन; चित्तेन = मननलक्षणज्ञानाधिकरणेन; अहंकारेण = 'हरिमर्चयामि' इत्यादिलक्षणेन । (अनुसृतस्वभावात् =) अनुसृतः = अनुगतः; स्वभावः = असाधारणसाधारणवृत्तिः ।

(iv) भगवत्प्रसादाचार्यः—इन्द्रियैः = वागिन्द्रियवर्जितकर्मज्ञानात्मकोभयविधेन्द्रियैः (अनुसृत-स्वभावात् =) अनुसृतः स्वभावः = संसारवासना ।

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worldly desires *(saṁsāra-vāsanā)* may win over judgment. As a result, he may drift, with both the bodies, into the midstream of pleasure, pain and delusion.

Surrender of action

A person, free to be guided by judgment or impulse, is still regarded as performing Bhāgavata-dharma if he surrenders his deeds to Nārāyaṇa, the inner controller.[1] According to Śrīdhara,[2] a deed, surrendered to Nārāyaṇa, attains the status of Bhāgavata-dharma.

The secret of transformation of an act into Bhāgavata-dharma lies in the fact that its surrender incurs the pleasure of Hari.[3] This suggests a new definition of Karma. An act in order to be worthy of performance need not necessarily have the sanction of the Scriptures. An act may even be proscribed or indifferent.[4] Man has freedom of action. Yet an action attains the dignity of Bhāgavata-dharma, the best of moral practices,[5] provided it pleases Hari. Thus an act is commendable if it satisfies Hari.

Indeed performance of any such act quickly leads to actionlessness *(naiṣkarmya)*[6] or abandonment of action *(karma-nirhāra)*[7], not to speak of an act having the approval of the Scriptures.[8] An action thus changes its direction when attended with surrender to God. Clarified butter, *(ghṛta)* consumed in excess, causes diarrhoea. But processed with some

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1. कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्याऽऽत्मना वानुसृतस्वभावात् ।
करोति यत् यत् सकलं परस्मै नारायणायेति निवेदयेत् तत् ॥ 11.2.36.

2. श्रीधर on 11.2.36 :—
तथा सति सकलमपि कर्म भागवतो धर्मो भवतीति भावः ।

3. तत् कर्म हरितोषं यत् । 40.29.49c.

4. यो यो मयि परे धर्मः कल्प्यते निष्फलाय चेत् । तदायासो निरर्थः स्याद् भयादेरिव सत्तम ॥ 11.29.20.

5. ते एव नियमाः साक्षात् त एव च यमोत्तमाः । तपो दानं व्रतं यज्ञो येन तुष्यत्यधोक्षजः ॥ 8.16.61.

6. कर्मयोगं वदत नः पुरुषो येन संस्कृतः । विधूयेहाशु कर्माणि नैष्कर्म्यं विन्दते परम् ॥ 11.3.41.

7. कर्मणा कर्मनिर्हार एष साधु निरूपितः । यच्छ्रद्धया यजेद् विष्णुं सर्वयज्ञेश्वरं हरिम् ॥ 10.84.35.

8. अतः पुम्भिर्द्विजश्रेष्ठा ! वर्णाश्रमविभागशः । स्वनुष्ठितस्य धर्मस्य संसिद्धिर्हरितोषणम् ॥ 1.2.13.

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ingredients by an alchemist, it cures the same disease.[1] An action which as a rule leads to the pragmatic life of pleasure and pain, cures pragmatism, if surrendered to God. Such surrender is therefore the height of wisdom inasmuch as with fragile act done with a fragile body one attains immortality.[2]

Surrender of action to God is, however, not a physical process. It is contemplation[3]—to look upon Brahma, the transcendental Reality, as the superintendent of all actions *(karmā'dhyakṣa)* and so the ultimate owner of all results accruing therefrom. The first great emperor, Pṛthu whose daughter is the earth *(pṛthivī)*, practised it.[4] So did Bharata[5] whose kingdom acquired the name 'Bhārata' (India), after him.

Dedication of a wrong act should be done with the sense of censure, guilt and shame : "I am a villain, liable to sins. I am ashamed of them. Words are too feeble to give vent to them. My Lord ! Forgive me".[6]

Rationale of surrender

The surrender of action is founded on the bedrock of sacrificial milieu. A Vedic sacrificial act is held to produce merit *(apūrva)* that continues, even after the completion of the act, to mature into appropriate results, say, heaven. One who acquires merit enjoys heaven. But who is that fortunate one—a god, a priest or a king ? A god (or gods) is an integral part of the sacrifice. The merit therefore should not belong to him. Even if it be conceded that sacrifice is directed to the pleasure of a god

1. एतत् संसूचितं ब्रह्मंस्तापत्रयचिकित्सितम् । यदीश्वरे भगवति कर्म ब्रह्मणि भावितम् ॥
आमयो यश्च भूतानां जायते येन सुव्रत । तदेव ह्यामयं द्रव्यं न पुनाति चिकित्सितम् ॥
एवं नृणां क्रियायोगाः सर्वे संसृतिहेतवः । त एवात्मविनाशाय कल्पन्ते कल्पिताः परे ॥
1.5.32-34.
2. एषा बुद्धिमतां बुद्धिर्मनीषा च मनीषिणाम् । यत् सत्यमनृतेनेह मर्त्येनाप्नोति मामृतम् ॥
11.29.22.
3. अपूर्वं परे ब्रह्मणि····साक्षात्कर्तरि ···भगवति वासुदेवे एव भावयमानः··· । 5.7.6.
4. फलं ब्रह्मणि विन्यस्य निर्विषङ्गः समाहितः । कर्माध्यक्षं च मन्वान आत्मानं प्रकृतेः परम् ॥
4.22.51.
5. (i) अपूर्वं परे ब्रह्मणि ·· भावयमानः । 5.7.6.
(ii) अजनाभं नामैतद्वर्षं भारतमिति यत आरभ्य व्यपदिशन्ति । 5.7.3.
6. वंशीधर on 11.2.36 :—
तत्र पापकर्मसमर्पणं तु—
'मत्तुल्यो नास्ति पापात्मा नापराधी च कश्चन । व्याहारेऽपि लज्जा मे किं ब्रुवे परमेश्वर ॥'
—इति दैन्येन तन्निवेदनमेव ।

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(or gods), then such god (or gods) should be associated with the sacrifice for the merit in the same way as paddy *(vrīhi)* is linked with formal sprinkling *(prokṣaṇa)* to bring about the relevant merit therein. Even if the god (or gods) concerned is to derive the merit, then God and not a god (or gods) should have it. Because gods are the functional names of God. Conceding that gods differ from God, still being the inner controller and the director of all gods, merit should ultimately be credited in favour of God alone.

The merit from the sacrifice can by no means be owned by a priest, although he is directly concerned with the performance of sacrifice. A king is initiated to the sacrifice. It is executed with his bounty. The song is for him who pays for the pipe. If the merit goes to the priest, apart from sacrificial fees, why should the king throw open his treasury to finance such a project of sacrifice? Therefore the priest must be deemed to serve as the agent for the king. The conclusion is that the result of an act accrues to the person who directs and not to the person who actually performs it.[1]

This conclusion has left indelible impact on posterior thought. The Ṛg-veda affirms[2] the shining deity to direct the intellect of man. The result of all actions that man does has therefore to be credited in favour of the director, the inner controller—Nārāyaṇa. It behoves man to recognize this position. Honesty demands that the result of an act should be handed over to the real owner. He who misappropriates it is punished in terms of cycles of birth, and deaths—eternal imprisonment in empirical life.

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1. (i) सम्प्रचरत्सु नानायागेषु विरचिताङ्गक्रियेष्वपूर्वं यत्तत्क्रियाफलं धर्माख्यं परे ब्रह्मणि यज्ञपुरुषे सर्वदेवतालिङ्गानां मन्त्राणामर्थनियामकतया साक्षात्कर्तरि परदेवतायां भगवति वासुदेवे एव भावयमान आत्मनैपुण्यमृदितकषायो हविःष्वध्वर्युभिर्गृह्यमाणेषु स यजमानो यज्ञभाजो देवांस्तान् पुरुषावयवेष्वभ्यध्यायत्। 5.7.6.

   (ii) श्रीधरः—ननु यदि अङ्गं देवता कर्म प्रधानमिति मतं तर्हि कर्तृनिष्ठमपूर्वं स्यात्।.... अथ देवता प्रधानं, कर्म तु देवताराधनार्थं तदा देवताप्रसादरूपत्वादपूर्वस्य देवताश्रयत्वमेव युक्तम्, प्रोक्षणाद्यपूर्वस्येव व्रीह्याद्याश्रयत्वम्। कुतो—वासुदेवाश्रयत्वं भावयति ?

   उच्यते। यदि कर्तृनिष्ठमपूर्वं तर्हि वासुदेवस्यान्तर्यामिणः प्रवर्तकत्वेन मुख्यकर्तृत्वात् तदाश्रयमेवापूर्वं न तु तत्प्रयोज्य-यजमानाश्रयम्....अन्यथा ऋत्विजामप्यपूर्वाश्रयत्वप्रसङ्गात्। देवताश्रयत्वेऽपि वासुदेवाश्रयत्वमेव।....तत्तद्देवताप्रकाशकानां मन्त्राणां येऽर्था इन्द्रादिदेवतास्तेषां नियामकतया तस्य प्रसादनीयत्वात् फलदातृत्वाच्च युक्तमेवापूर्वाश्रयत्वम्।

2. तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्॥ RV 3.62.10.

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Conclusion

As a corrective to unfathomable darkness, the destiny of claim to the results of actions on the part of the erring person,[1] one should install God at the centre of all kinds of actions—voluntary as well as involuntary—done under Scriptures or compulsion of instincts; and should dedicate the results thereof to Him. This art of action is climaxed in the dawning of Śraddhā, vibrating faith in the presence of God. The divine touch transforms the inexorable law of action into God's pleasure radiating upon the votary.[2] Blessed is the soul that then enters the portals of ninefold devotion, the second stage of Bhāgavata-dharma.

For the Bhāgavata, sacrifice in all its details is Viṣṇu[3] and the end of sacrifice is His pleasure. Faith is the point where sacrifice and pleasure of Viṣṇu coalesce.

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1. देहं मनोमात्रमिमं गृहीत्वा ममाहमित्यन्धधियो मनुष्याः ।
एषोऽहमन्योऽयमिति भ्रमेण दुरन्तपारे तमसि भ्रमन्ति ॥ 11.23.50.

2. (i) नैवात्मनः प्रभुरयं निजलाभपूर्णो मानं जनादविदुषः करुणो वृणीते ।
मद् यज्जनो भगवते विदधीत मानं तच्चात्मने प्रतिमुखस्य यथा मुखश्रीः ॥ 7.9.11.
(ii) श्रीधरः—करुणः = कृपालुः; अतो वृणीते च ।

3. त्वं क्रतुस्त्वं हविस्त्वं हुताशः स्वयं त्वं हि मन्त्रः समिद्दर्भपात्राणि च ।
त्वं सदस्यर्त्विजो दम्पती देवता अग्निहोत्रं स्वधा सोम आज्यं पशुः ॥
4.7.45 ; vide also 4.7.41 ; 4.21.34; 10.23.10.

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Chapter—XIV

THE SECOND STAGE OF BHĀGAVATA-DHARMA

(NAVADHĀ-BHAKTI)

Historicity

Ninefold devotion may be categorised into three triads :— (1) Śravana, Kīrtana and Smaraṇa; (2) Pāda-sevana, Arcana and Vandana; and (3) Dāsya, Sakhya and Ātma-nivedana. As pointed out by the Bṛhad-brahma-saṁhitā[1], the first triad i. e., Śravaṇa, Kīrtana and Smaraṇa may be traced to the '*śrotavyā'di-śruti*' contained in the Bṛhadāraṇyaka Upaniṣad[2]. Kīrtana (chanting) may be regarded as an offshoot of Śravaṇa (listening). Śrī Jīva Gosvāmī in his Ṣaṭ-sandarbha[3] maintains that Smaraṇa (remembrance) include Manana (judgement) and Nididhyāsana (contemplation) prescribed in the above '*śrotavyā'di-śruti*'.

In his Muktā-phala[4], Vopadeva has duly recognized the first triad viz, Śravaṇa, Kīrtana and Smaraṇa as intrinsic to spiritual progress. According to the Nārada-bhakti-sūtra[5], this triad was propounded by Garga, the great priest of the Yadu family, who performed the ceremony of naming Śrī Kṛṣṇa at Gokula. Of the three, the Bhāgavata[6] extols Kīrtana as the cardinal virtue for the dark iron age.

Pāda-sevana (service to Lord's feet), Arcana (worship) and Vandana (eulogy)—all concerned with personal God, may be regarded as Tāntric. The Nārada-bhakti-sūtra[7] mentions this triad to have come down from the son of Parāśara (Vyāsa).

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1. श्रवणादीनि कर्माणि विष्णोरेव करोति यः । दत्तैष वैष्णवो धर्मः श्रोतव्यादिश्रुतीरितः ॥ बृहद्-ब्रह्म-संहिता 1.7.24.
2. आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः । BU 2,4.5.
3. तदिदं स्मरणं पञ्चविधम्—यत् किञ्चिदनुसन्धानं स्मरणम्; सर्वतश्चित्तमाकृष्य सामान्याकारेण मनोधारणं धारणा; विशेषतो रूपादिचिन्तनं ध्यानम्; अमृतधारावत् अविच्छिन्नं यद् ध्रुवानुस्मृतिः; ध्येयमात्रस्फुरणं समाधिरिति । Ṣaṭ San., p. 622.
4. पुनर्वचनं त्रिवर्गस्य अन्तरङ्गख्यापनार्थम् । Muktā-phala 7.98.
5. कथादिषु इति गर्गः । Nā. 17.
6. कृते यद् ध्यायतो विष्णुं त्रेतायां यजतो मखैः । द्वापरे परिचर्यायां कलौ तद्धरिकीर्तनात् ॥ 11.3.52.
7. पूजादिषु अनुराग इति पाराशर्यः । Nā. 16.

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Dāsya (servitude), Sakhya (friendship) and Ātma-nivedana (self-surrender)—the third triad—are both the means and the goal. The Nārada-bhakti-sūtra[1] identifies it as the view of the son of Brahmā (Sanat-kumāra).

All the above suggest that in its formulation of the doctrine of ninefold devotion, the Bhāgavata has fallen back upon the Upaniṣadic tradition as well as devotional stalwarts, to forge unity of the Veda and the Tantra, enriched by personal experiences.

Modus operandi of ninefold devotion

Ninefold devotion, as already noticed, leads to Rati (attachment). Svapneśvara[2] in his commentary on the Śāṇḍilya-bhakti-sūtra has discussed the role of the nine items constituting the second stage of Bhāgavata-dharma. Should all the nine be pressed into service simultaneously for the desired goal? If so, should they be practised in a specific order or in any order? The Nārada-bhakti-sūtra[3] does not believe in regimentation. It leaves the practice of items and their order to the individual votary. The Śāṇḍilya-bhakti-sūtra[4] also allows the same freedom as in the case of a mason choosing from among the materials for a construction of his design. Pleasure of Hari should determine the items and order. Jīva Gosvāmī[5] quotes from an unnamed authority to substantiate the view that each of the nine items is equally efficacious. It depends who adopts what.

Exposition of ninefold devotion

Śravaṇa

A votary under Śraddhā (faith) plunges in the listening to God. Rid of the obsession for sacrificial rites he now hankers after the honey of God's lotus feet.[6] He concentrates on His names that save even the

1. स्वयंफलरूपता इति ब्रह्मकुमारः। Nā. 30.
2. कीर्तननमस्यादीनां सहानुष्ठानम्, एकैकेन वा, क्रमेण वानुष्ठानमिति त्रयः पक्षाः। Svapneśvara on Śā. 62.
3. आत्मरत्यविरोधेन इति शाण्डिल्यः। Nā. 18.
4. (i) अत्रान्तरङ्गप्रयोगानां यथाकालसम्भवो गृहादिवत्। Śā. 62.
   (ii) ईश्वरतुष्टेरेक एव बली। ibid., 63.
5. श्रीविष्णोः श्रवणे परीक्षिदभवद् वैयासकिः कीर्तने
   प्रह्लादः स्मरणे तदङ्घ्रिभजने लक्ष्मीः पृथुः पूजने।
   अक्रूरस्त्वभिवन्दने कपिपतिर्दास्येऽथ सख्येऽर्जुनः
   सर्वस्वात्मनिवेदने बलिरभूत् कृष्णाप्तिरेषां परम् ॥—Quoted in Ṣaṭ San., p. 541.
6. कर्मण्यस्मिन्ननाश्वासे धूमधूम्रात्मनां भवान्। आपाययति गोविन्दपादपद्मासवं मधु ॥ 1.18.12.

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untouchable.[1] He lends listening ears to God's gross form manifested as the universe so that his mind gradually dives into His subtle form of pure matter.[2] Description of the smell of Tulasī stabilizes the throne of God in his mind.[3] Narration of God's merits acts as a panacea for all his sorrows.[4] God's exploits give him pleasure that excels the realization of Brahma.[5]

Jīva Gosvāmī[6] has traced logical succession in the unfoldment of the above stages of Śravaṇa. Listening to God's names purifies the mind to listening to His forms. This directs the mind to lend ears to God's merits. The personality of God, in terms of listening to His names, forms and merits, leads to listening to God's exploits.

Unlike the traditional methods *(prāyaścitta)* that only touch the fringe, listening attacks the sins at their roots.[7] As a result, the mind is freed from worldly distractions and glides into God.[8] Ravaged by forest fire and thirst, an elephant merges into cool massiveness of a river. Driven by worldly turmoils, one plunges for ever into the nectarine episodes of Hari.[9]

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1. न हि भगवन्नघटितमिदं त्वद्दर्शनान्नृणामखिलपापक्षयः ।
यन्नाम सकृच्छ्रवणात् पुल्कसकोऽपि विमुच्यते संसारात् ।। 6.16.44.

2. श्रुत्वा स्थूलं तथा सूक्ष्मं रूपं भगवतो यतिः । स्थूले निर्जितमात्मानं शनैः सूक्ष्मं धिया नयेत् ।।
5.26.39.

3. ये तु त्वदीयचरणाम्बुजकोषगन्धं जिघ्रन्ति कर्णविवरैः श्रुतिवातनीतम् ।
भक्त्या गृहीतचरणः परया च तेषां नापैषि नाथ ! हृदयाम्बुरुहात् स्वपुंसाम् ।। 3.9.5.

4. अशेषसंक्लेशशमं विधत्ते गुणानुवादश्रवणं मुरारेः ।
कुतः पुनस्तच्चरणारविन्दपरागसेवारतिरात्मजन्मा ।। 3.7.14.

5. समाधिना नैकभवेन यत्पदं विदुः सनन्दादय ऊर्ध्वरेतसः ।
मासैरहं षड्भिरमुष्य पादयोश्छायामुपेत्यापगतः पृथङ्मतिः ।। 4.9.30.

6. प्रथमं नाम्नः श्रवणमन्तःकरणशुद्ध्यर्थमपेक्ष्यम्; शुद्धे चान्तःकरणे रूपश्रवणेन तदुदययोग्यता भवति । सम्यगुदिते च रूपे गुणानां स्फुरणं सम्पद्यते । ततस्तेषु नामरूपगुणेषु तत्परिकरेषु च सम्यक्स्फुटितेषु एव लीलानां स्फुरणं सुष्ठु भवति । Ṣaṭ San., pp. 608-609.

7. शुद्धिर्नृणां न तु तथेड्य ! दुराशयानां विद्याश्रुताध्ययनदानतपःक्रियाभिः ।
सत्त्वात्मनामृषभ ! ते यशसि प्रवृद्धसच्छ्रद्धया श्रवणसम्भृतया यथा स्यात् ।। 11.6.9.

8. मुनिर्विवक्षुर्भगवद्गुणानां सखापि ते भारतमाह कृष्णः ।
यस्मिन्नृणां ग्राम्यसुखानुवादैर्मतिर्गृहीता नु हरेः कथायाम् ।।
सा श्रद्दधानस्य विवर्धमाना विरक्तिमन्यत्र करोति पुंसः ।
हरेः पदानुस्मृतिनिर्वृतस्य समस्तदुःखात्ययमाशु धत्ते ।।
3.5.12-13; vide also 2.3.12; 3.5.46.

9. अयं त्वत्कथामृष्टपीयूषनद्यां मनोवारणः क्लेशदावाग्निदग्धः ।
तृषार्तोऽवगाढो न संस्मार दावं न निष्क्रामति ब्रह्मसम्पन्नवन्नः । 4.7.35.

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Kīrtana

Śravaṇa is the reception of God through the ears and the mind. Kīrtana is the harmonious outpour of what is thus treasured within. The hierarchical stages of Kīrtana correspond to those of Śravaṇa. With all its defects, the dark iron age has a special advantage : Chanting of God fulfils all desires.[1] Indeed chanting is the all-embracing religion of this age.[2] It imparts unique dignity to poesy.[3]

Chanting of God's merits is the climax of spiritual strivings[4]. Chanting of His exploits ensures God's entrance into the mind of the votary.[5] His benign presence therein does away with impurities as the autumn with those of water.[6] Chanting of His glory is ever-green, unceasing ovation that dries up unfathomable afflictions.[7] A place without chanting is thronged with crows but is shunned by the swans.[8] A mind immersed in chanting sets at naught all troubles and rewards.[9] Springing

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1. कलेर्दोषनिधे राजन्नस्ति ह्येको महान् गुणः । कीर्तनादेव कृष्णस्य मुक्तसङ्गः परं व्रजेत् ॥ 12.3.51.
2. कृते यद् ध्यायतो विष्णुं त्रेतायां यजतो मखैः । द्वापरे परिचर्यायां कलौ तद्धरिकीर्तनात् ॥ 12.3.52.
3. प्रत्याक्रष्टुं नयनमबला यत्र लग्नं न शेकुः कर्णाविष्टं सरति ततो यत् सतामात्मलग्नम् । यच्छ्रीर्वाचां जनयति रतिं किं नु मानं कवीनां दृष्ट्वा जिष्णोर्युधि रथगतं यच्च तत्साम्यमीयुः ॥ 11.30.3.
4. इदं हि पुंसस्तपसः श्रुतस्य वा स्विष्टस्य सूक्तस्य च बुद्धदत्तयोः । अविच्युतोऽर्थः कविभिर्निरूपितो यदुत्तमश्लोकगुणानुवर्णनम् ॥ 1.5.22.
5. प्रगायतः स्ववीर्याणि तीर्थपादः प्रियश्रवाः । आहूत इव मे शीघ्रं दर्शनं याति चेतसि ॥ 1.6.34.
6. शृण्वतः श्रद्धया नित्यं गृणतश्च स्वचेष्टितम् । कालेन नातिदीर्घेण भगवान् विशते हृदि ॥ प्रविष्टः कर्णरन्ध्रेण स्वानां भावसरोरुहम् । धुनोति शमलं कृष्णः सलिलस्य यथा शरत् ॥ 2.8.3-4; vide also 12.12.47.
7. तदेव रम्यं रुचिरं नवं नवं तदेव शश्वन्मनसो महोत्सवम् । तदेव शोकार्णवशोषणं नृणां यदुत्तमश्लोकयशोऽनुगीयते ॥ 12.12.49.
8. न यद्वचश्चित्रपदं हरेर्यशो जगत्पवित्रं प्रगृणीत कर्हिचित् । तद्वायसं तीर्थमुशन्ति मानसा न यत्र हंसा निरमन्त्युशिक्क्षयाः ॥ 1.5.10; vide also 12.12.50.
9. नात्यन्तिकं विगणयन्त्यपि ते प्रसादं किन्त्वन्यदर्पितभयं भ्रुव उन्नयैस्ते । येऽङ्ग ! त्वदङ्घ्रिशरणा भवतः कथायाः कोर्तन्यतीर्थयशसः कुशला रसज्ञाः ॥ 3.15.48.

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from the vital experience of spiritual stalwarts, the ambrosia of God's episodes is an unbroken stream for all[1].

Smaraṇa

External expression is settled in constant remembrance. Flames give place to charcoal. Unlike the ordinary mind sunk in material objects, the mind of the votary is sunk in God[2]. Like the Vṛṣṇis, the family members of Śrī Kṛṣṇa, he is over head and ears in God.[3] His speech no longer rambles in falsity. Like a marksman, he never allows his mind to err and his senses to go astray[4].

The ore of his mind is divested of impurities, and thus it undergoes complete orientation.[5] The magic of meditation tears his shackles of bondage.[6] The stock of action (Sañcita-karma) vanishes for ever and does no longer cloud revelation of God within[7]. Remembrance stimulates devotion that exposes the transitory character of material objects.[8] It is the discovery of the permanent shelter, guarantee against all evils including death.[9]

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1. तस्मिन् महन्मुखरिता मधुभिच्चरित्रपीयूषशेषसरितः परितः स्रवन्ति ।
ता ये पिबन्त्यवितृषो नृप ! गाढकर्णैस्तान्न स्पृशन्त्यशनतृड्भयशोकमोहाः ।।
4.29.40; vide also 7.9.43; 10.83.3.

2. विषयान् ध्यायतश्चित्तं विषयेषु विषज्जते । मामनुस्मरतश्चित्तं मय्येव प्रविलीयते ।।
11.14.27.

3. शय्यासनाटनालापक्रीडास्नानादिकर्मसु । न विदुः सन्तमात्मानं वृष्णयः कृष्णचेतसः ।।
10.90.46.

4. न भारती मेऽङ्ग ! मृषोपलक्ष्यते न वै क्वचिन्मे मनसो मृषा गतिः ।
न मे हृषीकाणि पतन्त्यसत्पथे यन्मे हृदौत्कण्ठ्यवता धृतो हरिः ।। 2.6.33.

5. यथा हेम्नि स्थितो वह्निर्दुवर्णं हन्ति धातुजम् । एवमात्मगतो विष्णुर्योगिनामशुभाशयम् ।।
12.3.47.

6. यदनुध्यासिना युक्ताः कर्मग्रन्थिनिबन्धनम् । छिन्दन्ति कोविदास्तस्य को नु कुर्यात् कथारतिम् ।।
1.2.15.

7. विद्यातपःप्राणनिरोधमैत्रीतीर्थाभिषेकव्रतदानजप्यैः ।
नात्यन्तशुद्धिं लभतेऽन्तरात्मा यथा हृदिस्थे भगवत्यनन्ते ।। 12.3.48.

8. अविस्मृतिः कृष्णपदारविन्दयोः क्षिणोत्यभद्राणि शमं करोति च ।
सत्त्वस्य शुद्धिं परमात्मभक्तिं ज्ञानं च विज्ञानविरागयुक्तम् ।। 12.12.54.

9. सकृन्मनः कृष्णपदारविन्दयोर्निवेशितं तद्गुणरागि यैरिह ।
न ते यमं पाशभृतश्च तद्भटान् स्वप्नेऽपि पश्यन्ति हि चीर्णनिष्कृताः ।। 6.1.19.

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Remembrance is attended with the prayer : May my memory enshrine God.[1]

Pāda-sevana

Unceasing remembrance that includes reasoning and contemplation of God paves the way to His direct realization within. The best service of the votary at this juncture is to fling himself unto the Lord's lotus-feet[2], the boat to cross the ocean of pragmatism[3], the perennial source of peace, pleasure and all kinds of well-being.[4] Like a bee, the mind sticks to the lotus-feet, too honeyed to allow the mind to straggle in worldly objects.[5] Knowledge and devotion, brought to bear upon His feet, open up new horizon of spiritual attainments[6]—fervour for His feet, knowledge of their glory and detachment from all other objects.[7]

Birth as man with a body fit for devotion to God is a unique achievement.[8] Man is endowed with intelligence to choose between the humdrum life of misery and the splendour of life divine.[9] Let him dedicate himself to God who reciprocates by total annihilation of all his evils.[10]

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1. दृष्टं तवाङ्घ्रियुगलं जनतापवर्गं ब्रह्मादिभिर्हृदि विचिन्त्यमगाधबोधैः ।
संसारकूपपतितोत्तरणावलम्बं ध्यायंश्चराम्यनुगृहाण यथा स्मृतिः स्यात् ॥
10.69.18; vide also 1.5.13; 10.82.48; 11.2.53.

2. घातयंदस्मिन् भव ईश ! जीवास्तापत्रयेणोपहता न शर्म ।
आत्मँल्लभन्ते भगवंस्तवाङ्घ्रिच्छायां सविद्यामत आश्रयेम ॥ 3.5.39.

3. त्वय्यम्बुजाक्षाखिलसत्त्वधाम्नि समाधिनाऽऽवेशितचेतसैके ।
त्वत्पादपोतेन महत्कृतेन कुर्वन्ति गोवत्सपदं भवाब्धिम् ॥ 10.2.30.

4. अथात आनन्ददुघं पदाम्बुजं हंसाः श्रयेरन्नरविन्दलोचन !
सुखं न विश्वेश्वर ! योगकर्मभिस्त्वन्माययामी विहता न मानिनः ॥ 11.29.3.

5. कृष्णाङ्घ्रिपद्ममधुलिण् न पुनर्विसृष्टमायागुणेषु रमते वृजिनावहेषु ।
अन्यस्तु कामहत आत्मरजः प्रमार्ष्टुमीहेत कर्म यत एव रजः पुनः स्यात् ॥ 6.3.33.

6. अथापि ते देव ! पदाम्बुजद्वयप्रसादलेशानुगृहीत एव हि ।
जानाति तत्त्वं भगवन् ! महिम्नो न चान्य एकोऽपि चिरं विचिन्वन् ॥ 10.14.29.

7. भक्तिः परेशानुभवो विरक्तिरन्यत्र चैष त्रिक एककालः ।
प्रपद्यमानस्य यथाश्नतः स्युस्तुष्टिः पुष्टिः क्षुदपायोऽनुघासम् ॥ 11.2.42.

8. देवदत्तमिमं लब्ध्वा नृलोकमजितेन्द्रियः । यो नाद्रियेत त्वत्पादौ स शोच्यो ह्यात्मवञ्चकः ॥
10.63.41.

9. न नाकपृष्ठं न च सार्वभौमं न पारमेष्ठ्यं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा वाञ्छन्ति यत्पादरजःप्रपन्नाः ॥
10.16.37; vide also 10.83.41-42.

10. स्वपादमूलं भजतः प्रियस्य त्यक्तान्यभावस्य हरिः परेशः ।
विकर्म यच्चोत्पतितं कथञ्चित् धुनोति सर्वं हृदि सन्निविष्टः ॥ 11.5.42.

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Arcana

Installation of God within starts worship which may be Vedic, Tāntric or mixture of the two.[1] Quality of devotion and not external pomp should mark such worship.[2] His gross body is purified by internal fire enabling the mind to bloom into revelation of the Lord. Intense contemplation ensures the diffusion of the Supreme at every point of his being.[3]

In case of worship of an external symbol, the Supreme within is to be transfused into it. With materials, easily available, the symbol should be worshipped with appropriate rites.[4] Pleasure of God and not material grandeur should be the only consideration.[5] Worship enhances inner excellence and fulfils all desires.[6]

Vandana

Vandana is prostration, both mental and physical, before God, in unqualified recognition of His supremacy.[7] It may operate as a part of worship or as an independent method, to heighten devotion[8].

Dāsya

Dāsya is veering round the sense that the votary belongs to God. His pride no longer flounders upon material objects.[9] He does not relinquish his household attachments. Material attachments are now

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1. वैदिकस्तान्त्रिको मिश्र इति मे त्रिविधो मखः । त्रयाणामीप्सितेनैव विधिना मां समर्चयेत् ॥ 11.27.7.
2. द्रव्यैः प्रसिद्धैर्मद्यागः प्रतिमादिष्वमायिनः । भक्तस्य च यथालब्धैर्हृदि भावेन चैव हि ॥ 11.27.15.
3. पिण्डे वाय्वग्निसंशुद्धे हृत्पद्मस्थां परां मम । अण्वीं जीवकलां ध्यायेन्नादान्ते सिद्धभावितां ॥ तयाऽऽत्मभूतया पिण्डे व्याप्ते संपूज्य तन्मयः । आवाह्यार्चादिषु स्थाप्य न्यस्ताङ्गं मां प्रपूजयेत् ॥ 11.27.23-24.
4. For details of worship vide 11.3.48-54;11.27.19-49.
5. यत्पादयोरशठधीः सलिलं प्रदाय दुर्वाङ्कुरैरपि विधाय सतीं सपर्याम् । अप्युत्तमां गतिमसौ भजते त्रिलोकीं दाश्वानविक्लवमनाः कथमार्तिमृच्छेत् ॥ 8.22.23.
6. यथा हि स्कन्धशाखानां तरोर्मूलावसेचनम् । एवमाराधनं विष्णोः सर्वेषामात्मनश्च हि ॥ 8.5.49.
7. स्तवैरुच्चावचैः स्तोत्रैः पौराणैः प्राकृतैरपि । स्तुत्वा प्रसीद भगवन्निति वन्देत दण्डवत् ॥ 11.27.45.
8. 1.11.6; 10.14.8; 10.38.6. etc.
9. यन्नामश्रुतिमात्रेण पुमान् भवति निर्मलः । तस्य तीर्थपदः किं वा दासानामवशिष्यते ॥ 9.5.16.

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geared to his attachment for God.[1] Indeed Dāsya is a complex sentiment. It arises out of what has already been achieved by Śravaṇa etc.[2]

Sakhya

Man's humility brings God closer to him.[3] God accepts him as His friend.[4] Humility turns into demand.[5] Friendship of God is servitude elevated to status.[6]

Ātma-nivedana

The votary is now aware of God's affection for him. God chooses man if man chooses God. Like Rukmiṇī[7], the votary puts forward his demand to be accepted as His darling. Exuberance of love prompts him to surrender his 'self'—all that he has, including his own self.[8] The votary dies to his false self to awaken to his real one. He thus enters the portals of immortality.[9]

Ninefold devotion in practice

The cowherd girls at Vṛndāvana bear testimony to the authenticity of ninefold devotion promulgated by Prahlāda. According to the Bhāgavata,[10]

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1. तावद् रागादयः स्तेनास्तावत् कारागृहं गृहम् ।
   तावन्मोहोऽङ्घ्रिनिगडो यावत् कृष्ण ! न ते जनाः ॥ 10.14.36.
2. तत् तेऽर्हत्तम ! नमःस्तुतिकर्मपूजा कर्म स्मृतिश्चरणयोः श्रवणं कथायाम् ।
   संसेवया त्वयि विनेति षडङ्गया किं भक्तिं जनः परमहंसगतौ लभेत ॥ 7.9.50.
3. किं चित्रमच्युत ! तवैतदशेषबन्धो ! दासेष्वनन्यशरणेषु यदात्मसात्त्वम् ।
   योऽरोचयत् सहमृगैः स्वयमीश्वराणां श्रीमत्किरीटतटपीडितपादपीठः ॥ 11.29.4.
4. अहो भाग्यमहो भाग्यं नन्दगोपव्रजौकसाम् । यन्मित्रं परमानन्दं पूर्णं ब्रह्म सनातनम् ॥
   10.14.32.
5. कोऽतिप्रयासोऽसुरबालकाः ! हरेरुपासने स्वे हृदि छिद्रवत् सतः ।
   स्वस्यात्मनः सख्युरशेषदेहिनां सामान्यतः किं विषयोपसादनैः ॥ 7.7.38.
6. मयि निर्बद्धहृदयाः साधवः समदर्शनाः । वशीकुर्वन्ति मां भक्त्या सत्स्त्रियः सत्पतिं यथा ॥
   9.4.66.
7. तन्मे भवान् खलु वृतः पतिरङ्ग जायामात्मार्पितश्च भवतोऽत्र विभो ! विधेहि ।
   मा वीरभागमभिमर्शतु चैद्य आराद् गोमायुवन्मृगपतेर्बलिमम्बुजाक्ष ॥ 10.52.39.
8. देवर्षिभूताप्तनृणां पितॄणां न किङ्करो नायमृणी च राजन् ।
   सर्वात्मना यः शरणं शरण्यं गतो मुकुन्दं परिहृत्य कर्तम् ॥ 11.5.41.
9. मर्त्यो यदा त्यक्तसमस्तकर्मा निवेदितात्मा विचिकीर्षितो मे ।
   तदामृतत्वं प्रतिपद्यमानो मयाऽऽत्मभूयाय च कल्पते वै ॥ 11.29.34.
10. सतां प्रसङ्गान्मम वीर्यसंविदो भवन्ति हृत्कर्णरसायनाः कथाः ।
    तज्जोषणादाश्वपवर्गवर्त्मनि श्रद्धा रतिर्भक्तिरनुक्रमिष्यति ॥ 3.25.25.

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association of a *sat-jana* (good person) is alternative to surrender of action to God, the first stage of Bhāgavata-dharma. The cowherd girls were blessed with the association of Puruṣa-uttama Bhagavān Śrī Kṛṣṇa[1]. So on the basis of such association, they directly got access to ninefold devotion, the second stage of Bhāgavata-dharma. The Bhāgavata has delineated the whole gamut of ninefold devotion in the life of those girls in the order mentioned by Prahlāda. This suggests that the Bhāgavata favours the practice of all the nine items and in the sequence suggested in their enumeration by Prahlāda[2]:

Kṛṣṇa would play upon his flute[3] and the cowherd girls would become all anxious to see the player[4]. Music roused sex in them[5]. To listen to the flute is Śravaṇa. Listening stimulated them to indulge in discussion on Kṛṣṇa[6]. This is Kīrtana. It gradually led to their absorption *(tanmayatā)* in Kṛṣṇa.[7] This is Smaraṇa.

The cowherd girls thereafter performed worship of Kātyāyanī, the supreme mother goddess, with the Mantra—"Let Kṛṣṇa be *my* husband"[8]. To worship Katyāyanī was to worship Yoga-māyā, the intrinsic potency of Kṛṣṇa Bhagavān. They clung to Kātyāyanī to reach the source of this power viz, Bhagavān Kṛṣṇa. The whole process of worshipping Kātyāyanī involved Pāda-sevana, Arcana and Vandana.

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1. ते नाधीतश्रुतिगणा नोपासितमहत्तमाः । अव्रतातप्ततपसः सत्सङ्गान्मामुपागताः ॥ 11.12.7.

2. श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् । अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥ 7.5.23.

3. कुसुमितवनराजिशुष्मिभृङ्गद्विजकुलघुष्टसरःसरिन्महीध्रम् ।
मधुपतिरवगाह्य चारयन् गाः सहपशुपालबलश्चुकूज वेणुम् ॥ 10.21.2; vide also 10.15.2.

4. तं गोरजश्छुरितकुन्तलबद्धबर्हवन्यप्रसूनरुचिरेक्षणचारुहासम् ।
वेणुं क्वणन्तमनुगैरनुगीतकीर्तिं गोप्यो दिदृक्षितदृशोऽभ्यगमन् समेताः ॥ 10.15.42.

5. तद् व्रजस्त्रिय आश्रुत्य वेणुगीतं स्मरोदयम् । काश्चित् परोक्षं कृष्णस्य स्वसखीभ्योऽन्वर्णयन् ।। 10.21.3.

6. इति वेणुरवं राजन् ! सर्वभूतमनोहरम् । श्रुत्वा व्रजस्त्रियः सर्वा वर्णयन्त्योऽभिरेभिरे ॥ 10.21.6.

7. एवंविधा भगवतो या वृन्दावनचारिणः । वर्णयन्त्यो मिथो गोप्यः क्रीडास्तन्मयतां ययुः ॥ 10.21.20.

8. कात्यायनि ! महामाये ! महायोगिन्यधीश्वरि । नन्दगोपसुतं देवि ! पतिं मे कुरु ते नमः ।
इति मन्त्रं जपन्त्यस्ताः पूजां चक्रुः कुमारिकाः ॥ 10.22.4.

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At the time of worshipping Kātyāyanī, they were tiny girls (*kumārikā*)[1]. The worship continued for a month at the end of which the girls had a ceremonial bath. Leaving their clothes at the bank, they plunged in the Yamunā river. Kṛṣṇa seized upon this opportunity to steal their clothes. He was satisfied that their attachment to him was *pure* and not goaded by baser sentiment in that they did not attain puberty[2].

In the above sport, the girls willingly courted Kṛṣṇa's servitude (Dāsya)[3]. They willingly allowed Kṛṣṇa to handle them in his own way (Ātma-nivedana) for he was then dearest to them (Sakhya)[4]. The above sport therefore stood for Dāsya, Sakhya and Ātma-nivedana. The girls thus completed the practice of ninefold devotion. It devolved on Kṛṣṇa from now on to do what was further needed for the climax of their strivings[5].

Hari-kīrtana

Parallel to the chanting of the Vedas, the Bhāgavata holds high the chanting of God's name. But unlike Vedic chanting which does not brook a single violation in accent and pronunciation, God's name meaning some body else (*sāṅketya*), uttered in joke (*pārihāsya*), needed to complete the foot of a verse *(stobha)* or pronounced in denunciation (*helana*) does eradicate all sins like a strong medicine killing the disease, irrespective of the patient's attitude towards it[6]. Utterance of the name of God perfects

1. हेमन्ते प्रथमे मासि नन्दव्रजकुमारिकाः । चेरुर्हविष्यं भुञ्जानाः कात्यायन्यर्चनव्रतम् ॥
10.22.1.
2. भगवानाहृता वीक्ष्य शुद्धभावप्रसादितः । स्कन्धे निधाय वासांसि प्रीतः प्रोवाच सस्मितम् ॥
10.22.18.
3. श्यामसुन्दर ते दास्यः करवाम तवोदितम् । देहि वासांसि धर्मज्ञ ! नो चेद् राज्ञे ब्रुवामहे ॥
10.22.15.
4. दृढं प्रलब्धास्त्रपया च हापिताः प्रस्तोभिताः क्रीडनवच्च कारिताः ।
वस्त्राणि चैवापहृतान्यथाप्यमुं ता नाभ्यसूयन् प्रियसङ्गनिर्वृताः ॥ 10..22.22.
5. यातावला व्रजं सिद्धा मयेमा रस्यथ क्षपाः । यदुद्दिश्य व्रतमिदं चेरुरार्यार्चनं सतीः ।
10.22.27.
6. साङ्केत्यं पारिहास्यं वा स्तोभं हेलनमेव वा । वैकुण्ठनामग्रहणमशेषाघहरं विदुः ॥
पतितः स्खलितो भग्नः सन्दष्टस्तप्त आहतः । हरिरित्यवशेनाह पुमान् नार्हति यातनाम् ॥
गुरूणां च लघूनां च गुरूणि च लघूनि च । प्रायश्चित्तानि पापानां ज्ञात्वोक्तानि महर्षिभिः ॥
तैस्तान्यघानि पूयन्ते तपोदानजपादिभिः । नाधर्मजं तद्धृदयं तदपीशाङ्घ्रिसेवया ।
अज्ञानादथवा ज्ञानादुत्तमश्लोकनाम यत् । सङ्कीर्तितमघं पुंसो दहेदेधो यथानलः ॥
यथागदं वीर्यतममुपयुक्तं यदृच्छया । अजानतोऽप्यात्मगुणं कुर्यान्मन्त्रोऽप्युदाहृतः ॥
6.2.14-19.

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religious practices[1]. The name of God worked upon Ajāmila. Afraid of the messengers of death, the villain frantically called for his kid, Nārāyaṇa born of a fallen woman. Yet God's name called in the messengers of Viṣṇu to take him to Vaikuṇṭha[2].

But this magic in God's name should not be construed as an invitation to wrongs. Because God's name operates only on a person who has already entered the stage of ninefold devotion through surrender of action or association of a good person. The pre-history[3] of Ajāmila is an evidence on this. In his previous birth, he had advanced in spiritual journey. But due to the fruition of an adverse action (Prārabdha-karma), he was subjected to temporary setback at an amorous scene.

Emperor Bharata is another example on this issue[4]. At the fag end of his life, he was caught up in the affection of an orphan deer. Due to the insistence of Prārabdha-karma, he had to be born as a deer in the next birth. But at the time of its death resulting from the exhaustion of the said Prārabdha-karma, the fallen soul came to its own and took up the lost thread. The last words on the deer's lips were : *"Haraye Namaḥ"*—Prostration to Hari[5].

According to the Śāṇḍilya-bhakti-sūtra[6], Nāma-kīrtana was propounded by Jaimini.

Worship of personal God

As already indicated, Pāda-sevana, Arcana and Vandana (the second

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1. मन्त्रतस्तन्त्रतश्छिद्रं देशकालार्हवस्तुतः । सर्वं करोति निश्छिद्रं नामसङ्कीर्तनं मम ॥ 8.23.16.
2. स पाशहस्तांस्त्रीन् दृष्ट्वा पुरुषान् भृशदारुणान् । वक्रतुण्डानूर्ध्वरोम्ण आत्मानं नेतुमागतान् ॥
दूरे क्रीडनकासक्तं पुत्रं नारायणाह्वयम् । प्लावितेन स्वरेणोच्चैराजुहावाकुलेन्द्रियः ॥ 6.1.28-29.
3. अयं हि श्रुतसम्पन्नः शीलवृत्तगुणालयः । धृतव्रतो मृदुर्दान्तः सत्यवाङ्मन्त्रविच्छुचिः ।
गुर्वग्न्यतिथिवृद्धानां शुश्रूषुर्निरहंकृतः । सर्वभूतसुहृद्साधुर्मितवागनसूयकः ॥ 6.1.56-57.
4. एवमघटमानमनोरथाकुलहृदयो मृगदारकाभासेन स्वारब्धकर्मणा योगारम्भणतो विभ्रंशितः स योगतापसो भगवदाराधनलक्षणाच्च । 5.8.26.
5. यो दुस्त्यजान् क्षितिसुतस्वजनार्थदारान् प्रार्थ्यां श्रियं सुरवरैः सदयावलोकाम् ।
नैच्छन्नृपस्तदुचितं महतां मधुद्विट्सेवानुरक्तमनसामभवोऽपि फल्गुः ॥
यज्ञाय धर्मपतये विधिनैपुणाय योगाय सांख्यशिरसे प्रकृतीश्वराय ।
नारायणाय हरये नम इत्युदारं हास्यन् मृगत्वमपि यः समुदाजहार ॥ 5.14.44-45.
6. नाम्नेति जैमिनिः, सम्भवात् । Śā. 61.

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triad of ninefold devotion) are concerned with God exclusive to the votary. The Infinite appears to him as an idol, physical or mental[1].

According to the Bhāgavata, God has external manifestations: He is in five elements and in all bodies including that of the votary, that of the Brahmin, that of the Vaiṣṇava and that of the cow. Worship of God varies according to His location. In the sun, He should be worshipped with Vedic Sūkta (*trayī vidyā*),[2] in the mind (*hṛd-ākāśa*) with contemplation (*dhyāna*), in air with looking upon it as life (*prāṇa-dṛṣṭi*), in fire with oblation (*haviḥ*), on earthly platform with installing secret Mantras thereon (*rahasya-mantra-nyāsa*). Similarly, God should be worshipped in all beings with vision of His endurance through all as the cosmic witness, in the body of the votary with food, in the Brahmin with hospitality, in the Vaiṣṇava with friendship (*bandhu-satkṛti*) and in the cow with grass[3].

Besides the above, the Bhāgavata considers image (*pratimā*) as the focal point of God, His special manifestation (*pratiṣṭhā*)[4]. Although God is everywhere, faith (Śraddhā) of the votary may take Him circumscribed by an image. In any case, God's worship in an image does reach Him because God resides in the image as well[5].

According to the Bhāgavata, image may either be mobile (*sa-cala*) or immobile (*a-cala*). It may be made of stone, wood, metal, earth, painting, sand, jewel or the mind[6]. An immobile image does not require

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1. लब्धानुग्रह आचार्यात् तेन संदर्शितागमः । महापुरुषमभ्यर्चेन्मूर्त्याभिमतयाऽऽत्मनः ॥
शुचिः सम्मुखमासीनः प्राणसंयमनादिभिः । पिण्डं संशोध्य संन्यासकृतरक्षोऽर्चयेद्धरिम् ॥
अर्चादौ हृदये चापि यथालब्धोपचारकैः । द्रव्यक्षित्यात्मलिङ्गानि निष्पाद्य प्रोक्ष्य चासनम् ॥
11.3. 48-50.

2. स्वर्णघर्मानुवाकेन महापुरुषविद्यया पौरुषेणापि सूक्तेन सामभी राजनादिभिः ॥ 11.27.31.

3. सूर्योऽग्निर्ब्राह्मणो गावो वैष्णवः खं मरुज्जलम् । भुरात्मा सर्वभूतानि भद्र ! पूजापदानि मे ॥
सूर्यं तु विद्यया त्रय्या हविषाग्नौ यजेत माम् । आतिथ्येन तु विप्राग्र्ये गोष्वङ्ग ! यवसादिना ॥
वैष्णवे बन्धुसत्कृत्या हृदि खे ध्याननिष्ठया । वायौ मुखधिया तोये द्रव्यैस्तोयपुरस्कृतैः ॥
स्थण्डिले मन्त्रहृदयैर्भोगैरात्मानमात्मनि । क्षेत्रज्ञं सर्वभूतेषु समत्वेन यजेत माम् ॥
विष्ण्वेष्वेष्विति मद्रूपं शङ्खचक्रगदाम्बुजैः । युक्तं चतुर्भुजं शान्तं ध्यायन्नर्चेत् समाहितः ॥
11.11.42-46 ; vide also 11.27.8.

4. श्रीधर on 'प्रतिष्ठा जीवमन्दिरम्' 11.27.13 :—
प्रकर्षेण तिष्ठत्यस्यामिति प्रतिष्ठा = प्रतिमैव ।

5. अर्चादिषु यदा यत्र श्रद्धा मां तत्र चार्चयेत् । सर्वभूतेष्वात्मनि च सर्वात्माहमवस्थितः ॥
11.27.48.

6. शैली दारुमयी लौही लेप्या लेख्या च सैकती । मनोमयी मणिमयी प्रतिमाष्टविधा स्मृता ॥
11.27.12.

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invitation (*āvāhana*) or farewell (*visarjana*) at its worship. Among the mobiles also, a stone-image of Viṣṇu (*śāla-grāma*) is without invitation and farewell. But in an image of earth or sand, both are necessary. In other cases, the worshipper shall exercise his discretion.[1] Similarly, bathing is prohibited in an image of earth, painting or wood. In others, it should be done.[2]

External form, internal form and formlessness mark the progressive journey of the worshipper. Internal worship should precede external worship. The technique by which this is done is known as Bhūta-śuddhi—purification of the gross body.

The Bhāgavata describes the technique as follows :—The gross body should first be dried by the air within (*koṣṭha-vāyu*). Then it should be burnt with internal fire (*agni*). Dried and burnt, it should then be rejuvenated by sprinkling nectar oozing from the moon at the joint of the two eye brows (Ājñā-cakra). The worshipper should then forge unity with God revealed at pure sound (Nāda) beyond *a, u, m* and *bindu*—the four constituents of Om unfolded at Anāhata-cakra in the heart. This unity of the worshipper with God within is internal worship. After this worship, the worshipper should transfuse God into the image. This transfusion (*prāṇa-pratiṣṭhā*) renders the clod of an image into divine. Then external worship of the image begins.[3]

1. (i) चलाचलेति द्विविधा प्रतिष्ठा जीवमन्दिरम् । उद्वासावाहने न स्तः स्थिरायामुद्ववार्चने ॥
अस्थिरायां विकल्पः स्यात् स्थण्डिले तु भवेद् द्वयम् । स्नपनं त्वविलेप्यायामन्यत्र परिमार्जनम् ॥
11.27.13-14.

(ii) वंशीधर :—
अचला = श्रीजगन्नाथादिः ; चला=बालमुकुन्दादिः । उद्वासः=विसर्जनम् । स्थिरायाम्=अचलायां चलायाञ्च; न स्तः प्रतिष्ठासमये एव नित्यस्थायित्वेनावाहनात् । अस्थिरायाम् = शालग्रामादिरूपायाम्; स्थण्डिले=भूम्यादिलिखितयन्त्रादिरूपपीठ-पूजायाम् सैकतायां च; द्वयम्=आवाहनविसर्जने । अन्यत्र = दारुमयीमणिमय्यादिषु कुर्याद् वा न कुर्यात् ।

2. विश्वनाथ चक्रवर्ती on 11.27.47cd :—
अविलेप्यायाम्=लेप्यलेख्यव्यतिरिक्तायां स्नपनम् ।
अन्यत्र = लेप्यलेख्ययोस्तथा दारुमय्यां च परिमार्जनमेव ।

3. (i) श्रीधर on 11.27.22-23 :—
पिण्डे = देहे; वाय्वग्निसंशुद्धे = कोष्ठगतेन वायुना शोषिते, आधारगतेनाग्निना दग्धे; पुनर्ललाटस्थचन्द्रमण्डलामृतप्लावनेन अमृतमये जाते । तस्मिन् हृत्पद्मस्थाम् पराम् = श्रेष्ठाम्; जीवकलाम् = श्रीनारायणमूर्तिम् । (नादान्ते सिद्धभावितां =) नादान्ते सिद्धैर्भावितां । 'प्रणवस्याकारोकारमकारविन्दुनादाः पञ्चांशाः; तत्र नादान्ते सिद्धैर्ध्यातां ।

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The above process demonstrates that an image or idol is enlivened with transcendental and omnipresent Vāsudeva (revealed in the mind of the worshipper) before it is worshipped. So what is commonly known as idol-worship is not, as generally supposed, the worship of an *idol* but is the worship of *God*, immanent as well as transcendent, specially manifested in an idol by the inner excellence of the worshipper.

The motive of a person determines his place among the worshippers. A Tāmasa person worships for injury, vanity or jealousy. A Rājasa person's worship is prompted by his desire for material possession (*viṣaya*), fame or display of wealth. But a Sāttvika soul takes to worship for washing away sins or surrendering to God or discharging duty for duty's sake.[1] All the above categories differ from one another in point of motive. But they are all alike in that they bring the sense of discrimination to bear upon the worship of an image or idol.[2]

Present before the bald eyes, an external image or idol is the starting point of worship. But the worshipper of the idol should place before himself the ideal that God is all-pervasive.[3] External idol should gradually

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(ii) वंशीधर on 11.27.23 :—

सप्तमे इन्द्रियादिलयप्रकरणे (7.15.53)—"वाचि वैकारिकं मनः। वाचं वर्णसमाम्नाये तमोंकारे स्वरे न्यसेत्। ओंकारं विन्दौ नादे तं तं तु प्राणे महत्यमुम् ॥"—इत्युक्तम्। वेदानां प्रणवस्वरूपत्वेन विन्दौ लयाभिमानपूर्वकं नादे लयः प्रोक्तः। तस्य नादस्य प्रकृतौ स्वकारणे प्राणे लीनस्य यः परो लयाधिकरणत्वेन उक्तः स महान् महेश्वरः परमात्मेत्यर्थः।

(iii) श्रीधर on 11.27.24 :—

तयाऽऽत्मभूतया = स्वेनैव भावेन चिन्तितया; अमृतमये पिण्डे (व्याप्ते =) दीपेन प्रभया गृहमिव व्याप्ते सति। तस्मिन्नेवादौ मानसैरुपचारैः सम्पूज्य तन्मयः सन् अर्चादिषु आवाह्य (स्थाप्य =) स्थापनमुद्रया स्थापयित्वा।

1. भक्तियोगो बहुविधो मार्गैर्भामिनि ! भाव्यते। स्वभावगुणमार्गेण पुसां भावो विभिद्यते ॥
अभिसन्धाय यो हिंसां दम्भं मात्सर्यमेव वा। संरम्भी भिन्नदृग्भावं मयि कुर्यात् स तामसः ॥
विषयानभिसन्धाय यश ऐश्वर्यमेव वा। अर्चादावर्चयेद् यो मां पृथग्भावः स राजसः ॥
कर्मनिर्हारमुद्दिश्य परस्मिन् वा तदर्पणम्। यजेत् यष्टव्यमिति वा पृथग्भावः स सात्त्विकः ॥
3.29.7-10.

2. श्रीधर on 3.29.10 :—
भेददर्शित्वमर्चादावर्चनं च त्रिष्वपि समानम्।

3. अहं सर्वेषु भूतेषु भूतात्मावस्थितः सदा। तमवज्ञाय मां मर्त्यः कुरुतेऽर्चाविडम्बनम् ॥
यो मां सर्वेषु भूतेषु सन्तमात्मानमीश्वरम्। हित्वार्चां भजते मौढ्याद् भस्मन्येव जुहोति सः ॥
द्विषतः परकाये मां मानिनो भिन्नदर्शिनः। भूतेषु बद्धवैरस्य न मनः शान्तिमृच्छति ॥
अहमुच्चावचैर्द्रव्यैः क्रिययोत्पन्नयानघे। नैव तुष्येऽर्चितोऽर्चायां भूतग्रामावमानिनः ॥
3.29.21-24.

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shade into internal idol.[1] At the stage of internal worship, the votary should realize that God is not only diffused in the externals but is also within the mind of man. Worship of an idol, without or within, is extolled by the Bṛhad-brahma-saṁhitā[2] as sacrifice. The Bhāgavata confirms this view.[3] It further adds that worship should be completed by eulogy (Vandana) and prostration (Dāsya).[4]

The worship of an external symbol is prefixed by indirect knowledge or thinking *(bhāvanā)* of identity between the worshipper and the worshipped. But it is suffixed by direct realization when the worshipper turns within to revel in the revelation of the spiritual form of Vāsudeva at the depth of his mind.

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1. अर्चादावर्चयेत्तावदीश्वरं मां स्वकर्मकृत् । यावन्न वेद स्वहृदि सर्वभूतेष्ववस्थितम् ॥ 3.29.25.
2. अग्नौ वा स्थण्डिले वापि प्रतिमायामथापि वा । यजनं विधिभिर्मन्त्रैरिष्टिरेषा प्रकीर्तिता ॥
—बृहद्-ब्रह्म-संहिता 4.7.44.
3. एवमग्न्यर्कतोयादावतिथौ हृदये च यः । यजतीश्वरमात्मानमचिरान्मुच्यते हि सः ॥ 11.3.55.
4. गन्धमाल्याक्षतस्रग्भिर्धूपदीपोपहारकैः । साङ्गं सम्पूज्य विधिवत् स्तवैः स्तुत्वा नमेद्धरिम् ॥
11.3.53.

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Chapter—XV

THE THIRD STAGE OF BHĀGAVATA-DHARMA

(BHAKTI)

As already noticed, Śraddhā (faith), Rati (attachment) and Bhakti are the three landmarks of achievement in Bhāgavata-dharma. Surrender of action, the first stage of Bhāgavata-dharma, culminates in Śraddhā—faith in the existence of God. Ninefold devotion, the second stage of Bhāgavata-dharma, ends in Rati—attachment to personal God, shading into formlessness viz, Brahma. Bhāgavata-dharma with its two successive stages constituting the means *(sādhana-bhakti)* now gives place to Bhakti (devotion), the third stage of Bhāgavata-dharma—the goal *(sādhya-bhakti)*. Indeed Śraddhā, Rati and Bhakti are one developing into the other.

Definition of Bhakti

According to the Bhāgavata[1], Bhakti (devotion) per se is the flow *(gati, niveśa)* of the mind towards Puruṣa-uttama Bhagavān Śrī Kṛṣṇa revealed within in spiritual form *(sattva)*.[2] In this process, all external organs, sensory as well as conative, quit their ordinary objects of pleasure *(guṇa = viṣaya)*,[3] relinquish their operation relating to deeds recommended by the Scriptures, for extraordinary pleasures *(ānuśravika-karma)* and merge with the mind in its journey towards the Lord.[4] Directed within, the harmonious operation of the mind and the organs is all internal.

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1. (i) देवानां गुणलिङ्गानामानुश्रविककर्मणाम् । सत्त्व एवैकमनसो वृत्तिः स्वाभाविकी तु या ॥
अनिमित्ता भागवती भक्तिः सिद्धेर्गरीयसी । 3.25.32,33ab.
(ii) मद्गुणश्रुतिमात्रेण मयि सर्वगुहाशये । मनोगतिरविच्छिन्ना यथा गङ्गाम्भसोऽम्बुधौ ॥
लक्षणं भक्तियोगस्य निर्गुणस्य ह्युदाहृतम् । अहैतुक्यव्यवहिता या भक्तिः पुरुषोत्तमे ॥
3.29.11-12.
(iii) श्रीधर on 3.25.32 :—
देवानाम् = द्योतनात्मकानामिन्द्रियाणां तदधिष्ठातॄणां वा ।
2. श्रीधर on 3.25.32 :— सत्त्वे = सत्त्वमूर्तौ हरौ ।
3. श्रीधर on 3.25.32 :—गुणाः = विषयाः ।
4. स वै मनः कृष्णपदारविन्दयोर्वचांसि वैकुण्ठगुणानुवर्णने ।
करौ हरेर्मन्दिरमार्जनादिषु श्रुतिं चकाराच्युतसत्कथोदये ॥
मुकुन्दलिङ्गालयदर्शने दृशौ तद्भृत्यगात्रस्पर्शेऽङ्गसंगमम् ।
घ्राणं च तत्पादसरोजसौरभे श्रीमत्तुलस्या रसनां तदर्पिते ॥
पादौ हरेः क्षेत्रपदानुसर्पणे शिरो हृषीकेशपदानुवन्दने ।
कामं च दास्ये न तु कामकाम्यया यथोत्तमश्लोकजनाश्रया रतिः ॥ 9.4.18-20.

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Motives of Bhakti

Historical Kṛṣṇa was a colourful personality. People approached him with different motives (*bhāva*) and he reciprocated accordingly.[1] The Bhāgavata treats each of the motives with equality in so far as each of them is equally capable of settling the mind (*mano-niveśa*)[2] on Kṛṣṇa, with submission *(dāsya)* as the common base.[3] Circumscribed by the personality of historical Kṛṣṇa, the motives are :—sex (*kāma*) for the cowherd girls of Vṛndāvana; fear (*bhaya)* for Kaṁsa, Kṛṣṇa's maternal uncle; anger *(krodha)* for Śiśupāla, his cousin brother; kindred feeling *(aikya, sambandha)* for the Vṛṣṇis; affection *(sneha)* for Yudhiṣṭhira; and attachment (*sauhṛda)* for his devotees like Nārada.[4]

The cowherd girls were enamoured of Kṛṣṇa by his enchanting physical feature.[5] They were unaware of Kṛṣṇa's real identity. Yet they had him.[6] Their absolute absorption in Kṛṣṇa made of them the best of devotees.[7] Association of Kṛṣṇa played this magic.[8] A sure medicine does

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1. श्रियः पतिर्यज्ञपतिः प्रजापतिर्धियां पतिर्लोकपतिर्धरापतिः ।
पतिर्गतिश्चान्धकवृष्णिसात्वतां प्रसीदतां मे भगवान् सतां पतिः ॥ 2.4.20.

2. तस्माद् वैरानुबन्धेन निर्वैरेण भयेन वा । स्नेहात् कामेन वा युञ्जात् कथञ्चिन्नेक्षते पृथक् ॥ 7.1.25.
तस्मात् केनाप्युपायेन मनः कृष्णे निवेशयेत् ॥ 7.1.31cd.

3. तन्नः प्रसीद वृजिनार्दन ! तेऽङ्घ्रिमूलं प्राप्ता विसृज्य वसतीस्त्वदुपासनाशाः ।
त्वत्सुन्दरस्मितनिरीक्षणतीव्रकामतप्तात्मनां पुरुषभूषण ! देहि दास्यम् ॥ 10.29.38.

4. (i) कामाद् द्वेषाद् भयात् स्नेहाद् यथा भक्त्येश्वरे मनः ।
आवेश्य तदघं हित्वा बहवस्तद्गतिं गताः ॥ 7.1.29.
(ii) कामं क्रोधं भयं स्नेहमैक्यं सौहृदमेव च । नित्यं हरौ विदधतो यान्ति तन्मयतां हि ते ॥ 10.29.15.
(iii) गोप्यः कामाद् भयात् कंसो द्वेषात् चैद्यादयो नृपाः ।
सम्बन्धाद् वृष्णयः स्नेहाद् यूयं भक्त्या वयं प्रभो ॥ 7.1.30.

5. कृष्णं विदुः परं कान्तं न तु ब्रह्मतया मुने । 10.29.12ab.

6. ते नाधीतश्रुतिगणा नोपासितमहत्तमाः । अव्रतातप्ततपसः सत्सङ्गान्मामुपागताः ॥
केवलेन हि भावेन गोप्यो गावो नगा मृगाः । येऽन्ये मूढधियो नागाः सिद्धा मामीयुरञ्जसा ॥ 11.12.7-8.

7. नायं श्रियोऽङ्ग उ नितान्तरतेः प्रसादः स्वर्योषितां नलिनगन्धरुचां कुतोऽन्याः ।
रासोत्सवेऽस्य भुजदण्डगृहीतकण्ठलब्धाशिषां य उदगाद् व्रजवल्लवीनाम् ।
आसामहो चरणरेणुजुषामहं स्यां वृन्दावने किमपि गुल्मलतौषधीनाम् ।
या दुस्त्यजं स्वजनमार्यपथं च हित्वा भेजुर्मुकुन्दपदवीं मुनिभिर्विमृग्याम् ॥ 10.47.60-61.

8. मत्कामा रमणं जारमस्वरूपविदोऽबलाः । ब्रह्म मां परमं प्रापुः सङ्गाच्छतसहस्रशः ॥ 11.12.13.

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work on the patient innocent of its efficacy.[1]

The Bhāgavata has illustrated the strength of a motive in forging absorption in Kṛṣṇa. Seized upon by a beetle (*peśaskṛt*), a worm (*kīṭa*) is gradually transformed into the beetle. Fear of death engenders intense contemplation, in the worm. It becomes absorbed in the beetle in thought. Constant contemplation of the beetle in total forgetfulness of its own self renders it into the beetle. Similarly, a motive starts intense contemplation of Kṛṣṇa, resulting in the transformation of the votary into the being of Kṛṣṇa.[2] In this process, the motive of animosity appears to be a stro nger force than attachment![3]

Nature of Bhakti

Bhakti (devotion) begins with the desire to see Kṛṣṇa,[4] so that the totality of the votary could be absorbed in Him.[5] Oppressed by threefold affliction, ensnared by action and drooping with the upsurge of insatiable desires, the mind wistfully longs for its release into infinite bliss. Bhakti is this wistfulness for Kṛṣṇa.[6]

In its progressive journey, Bhakti flows uninterrupted (*santatā, avicchinnā*) like the Ganges gliding into the sea in unbroken continuity.[7]

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1. क्वेमाः स्त्रियो वनचरीर्व्यभिचारदुष्टाः कृष्णे क्व चैष परमात्मनि रूढभावः ।
नन्वीश्वरोऽनुभजतोऽविदुषोऽपि साक्षाच्छ्रेयस्तनोत्यगदराज इवोपयुक्तः ॥ 10.47.59.

2. (i) कीटः पेशस्कृता रुद्धः कुड्यायां तमनुस्मरन् । संरम्भभययोगेन विन्दते तत्सरूपताम् ॥
एवं कृष्णे भगवति मायामनुज ईश्वरे । वैरेण पूतपाप्मानस्तमापुरनुचिन्तया ॥
7.1.27-28.

(ii) यत्र यत्र मनो देही धारयेत् सकलं धिया । स्नेहाद् द्वेषाद् भयाद् वापि याति तत्तत्सरूपताम्॥
कीटः पेशस्कृतं ध्यायन् कुड्यात् तेन प्रवेशितः । याति तत्सात्मतां राजन् ! पूर्वरूपमसंत्यजन् ॥
11.9.22-23.

3. यथा वैरानुबन्धेन मर्त्यस्तन्मयतामियात् । न तथा भक्तियोगेन इति मे निश्चिता मतिः ॥
7.1.26.

4. अजातपक्षा इव मातरं खगाः स्तन्यं यथा वत्सतराः क्षुधार्ताः ।
प्रियं प्रियेव व्युषितं विषण्णा मनोऽरविन्दाक्ष ! दिदृक्षते त्वाम् ॥ 6.11.26.

5. अहं हरे ! तव पादैकमूलदासानुदासो भवितास्मि भूयः ।
मनः स्मरेदासुपतेर्गुणांस्ते गृणीत वाक् कर्म करोतु कायः ॥ 6.11.24.

6. श्रीधर on 6.11.26 :—
मे मनस्तापत्रयपीडितं कर्मभिर्बद्धं च कामादिभिर्विषण्णं च त्वां""द्रष्टुमिच्छति ।

7. यथा भ्राम्यत्ययो ब्रह्मन् ! स्वयमाकर्षसन्निधौ । तथा मे भिद्यते चेतश्चक्रपाणेर्यदृच्छया ॥
7.5.14.

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Like iron towards magnet, the mind spontaneously *(svābhāvikī)* moves towards eternal bliss. No selfish motive *(ahaitukī)* vitiates the mind. Devotion thus urges even persons, settled on their soul, towards Kṛṣṇa.[1] Indeed devotion inevitably reaches its goal without the pitfalls of omission and commission.[2]

Starting with the desire to see Kṛṣṇa, Bhakti steadily attains, through the stages of Śraddhā and Rati, the stage of revelation of Brahma—the melting crucible of all differentiations *(a-vyavahitā)*[3]. At this stage, the mind awakens to the glory *(mahimā)* of the Supreme Soul. This is achieved when the mind is cast into the mould of the Supreme Soul *(ātmākāra-vṛtti)*[4] and the objective world falls off from all the organs.

Such realization identifies the votary with Brahma, discovers truth, so identified, everywhere and finds all details ingrained in this unified truth. This realization is the state of unification *(ananya-bhāva)*[5] of the individual soul, world and God. It imparts excellence to devotion *(uttamā -bhakti)*[6]. Endowed with excellent devotion, the votary, as already noted, is ranked among the best of the devotees *(bhāgavata-uttama)*[7].

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1. आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे । कुर्वन्त्यहैतुकीं भक्तिमित्यम्भूतगुणो हरिः ॥ 1.7.20.

2. यानास्थाय नरो राजन् ! न प्रमाद्येत कर्हिचित् । धावन् निमील्य वा नेत्रे न स्खलेन्न पतेदिह ॥ 11.2.35.

3. श्रीधर on 3.29.12 :— अव्यवहिता = भेददर्शनरहिता ।

4. (i) तथापि भूमन् ! महिमागुणस्य ते विबोद्धुमर्हत्यमलान्तरात्मभिः ।
अविक्रियात् स्वानुभवादरूपतो ह्यनन्यबोध्यात्मतया न चान्यथा ॥ 10.14.6.

(ii) श्रीधरः—स्वानुभवात् = आत्माकारान्तःकरणसाक्षात्कारात्; (अविक्रियात् =) विक्रिया = विशेषाकारः, तद्रहितात्; (अरूपतः =) रूपम् = विषयः, अविषयाद् वृत्तिविषयत्वमेव न फलविषयत्वम् ।

5. ज्ञात्वाज्ञात्वाथ ये वै मां यावान् यश्चास्मि यादृशः । भजन्त्यनन्यभावेन ते मे भक्ततमा मताः ॥ 11.11.33.

6. आज्ञायैवं गुणान् दोषान् मयाऽऽदिष्टानपि स्वकान् ।
धर्मान् संत्यज्य यः सर्वान् मां भजेत स सत्तमः ॥ 11.11.32.

7. (i) सर्वभूतेषु यः पश्येद् भगवद्भावमात्मनः । भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥ 11.2.45.

(ii) श्रीधरः— स्वस्य सर्वभूतेषु ब्रह्मभावेन समन्वयं पश्येत्, तथा ब्रह्मरूपे आत्मनि अधिष्ठाने भूतानि च यः पश्येत्—स सर्वत्र परिपूर्णं भगवत्तत्त्वं पश्यन् भागवतोत्तम इत्यर्थः ।

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Jīvan-mukti

A Bhāgavata-uttama is a liberated soul still lingering in the gross body (Jīvan-mukta). He assumes the attitude of strict neutrality towards the world still visible to him, because he now sees through its illusoriness —mere appearance without reality. Natural urges of his material vesture give place to unceasing remembrance of Hari. Anchored in God, he is safe against the tide of desires. He is dear to Hari by shedding all pride for birth and deed, caste and creed. Immersed in chanting Hari, he abides in Him[1].

Parā-Bhakti

Excellent devotion *(uttamā-bhakti)* climaxes in supreme devotion *(parā-bhakti)* acclaimed by the Gītā[2] and the Bhāgavata[3]. Prārabdha-karma is exhausted at this stage. As a result, the material form falls off. With frontiers of knowledge opening up into the mystery of Reality, the liberated soul proceeds through Brahma to the land of light viz, Vaikuṇṭha-dhāma, free from all limitations.

Clad in a spiritual form, the liberated soul approximates Lord Viṣṇu—dwells there (Sālokya), assumes His form (Sārūpya) excepting Kaustubha jewel and the circular mole (Śrī-vatsa), acquires His majesty

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1. गृहीत्वापीन्द्रियैरर्थान् यो न द्वेष्टि न हृष्यति । विष्णोर्मायामिदं पश्यन् स वै भागवतोत्तमः ॥
देहेन्द्रियप्राणमनोधियां यो जन्माप्ययक्षुद्भयतर्षकृच्छ्रैः ।
संसारधर्मैरविमुह्यमानः स्मृत्या हरेर्भागवतप्रधानः ॥
न कामकर्मबीजानां यस्य चेतसि सम्भवः । वासुदेवैकनिलयः स वै भागवतोत्तमः ॥
न यस्य जन्मकर्मभ्यां न वर्णाश्रमजातिभिः । सज्जतेऽस्मिन्नहंभावो देहे वै स हरेः प्रियः ॥
न यस्य स्वः पर इति वित्तेष्वात्मनि वा भिदा । सर्वभूतसमः शान्तः स वै भागवतोत्तमः ॥
त्रिभुवनविभवहेतवेऽप्यकुण्ठस्मृतिरजितात्मसुरादिभिर्विमृग्यात् ।
न चलति भगवत्पदारविन्दाल्लवनिमिषार्धमपि यः स वैष्णवाग्र्यः ॥
भगवत उरुविक्रमाङ्घ्रिशाखानखमणिचन्द्रिकया निरस्ततापे ।
हृदि कथमुपसीदतां पुनः स प्रभवति चन्द्र इवोदितेऽर्कतापः ॥
विसृजति हृदयं न यस्य साक्षाद्धरिरवशाभिहितोऽप्यघौघनाशः ।
प्रणयरशनया धृताङ्घ्रिपद्मः स भवति भागवतप्रधान उक्तः ॥ 11.2. 48-55.

2. ब्रह्मभूतः प्रशान्तात्मा न शोचति न काङ्क्षति । समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥
गीता, 18.54.

3. विक्रीडितं व्रजवधूभिरिदं च विष्णोः श्रद्धान्वितोऽनुशृणुयादथ वर्णयेद् यः ।
भक्तिं परां भगवति प्रतिलभ्य कामं हृद्रोगमाश्वपहिनोत्यचिरेण धीरः ॥ 10.33.40.

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or enjoyment (Sārṣṭi), draws towards Him (Sāmīpya) and then enters into most intimate companionship (Sāyujya) of the Lord[1].

But supreme devotion to Bhagavān does not allow the liberated soul to settle there[2]. Then begins penetration of the land of light into that of all-bliss, Bhagavān Śrī Kṛṣṇa. All that happened to the liberated soul in Vaikuṇṭha is repeated with reference to Bhagavān.

In fine, the last vestige of duality between the worshipper and the worshipped disappears for ever in favour of non-dual supra-transcendental consciousness.

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1. सालोक्यसार्ष्टिसामीप्यसारूप्यैकत्वमप्युत । दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥ 3.29.13.

2. नैकात्मतां मे स्पृहयन्ति केचिन् मत्पादसेवाभिरता मदीहाः ।
येऽन्योन्यतो भागवताः प्रसज्य सभाजयन्ते मम पौरुषाणि ॥ 3.25.38.

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Chapter—XVI

DIVINE GRACE

The whole gamut of Bhāgavata-dharma is permeated by divine grace—grace of Puruṣa-uttama Bhagavān Śrī Kṛṣṇa. Indeed according to the Bhāgavata[1], creation, sustenance and destruction of the cosmos in which the individual soul gets embroiled and courts empirical life, is an expression of divine grace. So is its liberation : By divine grace one takes to the rigour of spiritual discipline (*tapaḥ*), surrenders to God all actions that breed hectic empiricism (*rajo-guṇa*), sails to Bhagavān and ensures the revelation of God as the cosmic wirness within, with the magic of chanting His glory.[2]

Indeed Bhagavān is all-grace.[3] It is up to the votary to receive it. His aptitude lies in God's worship flowering into His revelation within and without—everywhere.[4] Per se Bhagavān is self-contained (*Pūrṇa*). Naturally He does not expect anything from anybody. Nor does any offering, material or mental, made out to Him, fulfils anything wanting in Him. Yet out of natural pity, Bhagavān accepts what is given unto Him by a devout soul.[5] And, although pleasure Himself, Bhagavān is pleased by gift.[6] All spiritual strivings end in pleasure of Bhagavān.[7]

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1. यन्मायाचेष्टितं पुंसः स्थित्युत्पत्त्यप्ययाय हि । अनुग्रहस्तन्निवृत्तेरात्मलाभाय चेष्यते ॥ 9.24.58.

2. ऋषिमाद्यं न बध्नाति पापीयांस्त्वां रजोगुणः । यन्मनो मयि निर्बद्धं प्रजाः संसृजतोऽपि ते ॥
ज्ञातोऽहं भवता त्वद्य दुर्विज्ञेयोऽपि देहिनाम् । यन्मां त्वं मन्यसेऽयुक्तं भूतेन्द्रियगुणात्मभिः ॥
तुभ्यं मद्विचिकित्सायामात्मा मे दर्शितो बहिः । नालेन सलिले मूलं पुष्करस्य विचिन्वतः ॥
यच्चकर्थाङ्ग ! मत्स्तोत्रं मत्कथाभ्युदयाङ्कितम् । यद् वा तपसि ते निष्ठा स एष मदनुग्रहः ॥ 3.9.35-38.

3. अहो ! प्रणामाय कृतः समुद्यमः प्रपन्नभक्तार्थविधौ समाहितः ।
यल्लोकपालैस्त्वदनुग्रहोऽमरैरलब्धपूर्वोऽपसदेऽसुरेऽर्पितः ॥ 8.23.2.

4. अन्तर्देहेषु भूतानामात्माऽऽस्ते हरिरीश्वरः । सर्वं तद्विष्णमीक्षध्वमेवं वस्तोषितो ह्यसौ ॥ 6.4.13.

5. (i) नैवात्मनः प्रभुरयं निजलाभपूर्णो मानं जनादविदुषः करुणो वृणीते ।
यद् यज्जनो भगवते विदधीत मानं तच्चात्मने प्रतिमुखस्य यथा मुखश्रीः ॥ 7.9.11.

(ii) श्रीधरः—तर्हि किं पूजां नेच्छत्येव ? तत्राह—करुणः = कृपालुः; अतो वृणीते च ।

6. यत्प्रीणनाद् बर्हिषि देवतिर्यङ्मनुष्यवीरुत्तृणमाविरिञ्चात् ।
प्रीयेत सद्यः स ह विश्वजीवः प्रीतिः स्वयं प्रीतिमगाद् गयस्य ॥ 5.15.13.

7. पूर्तेन तपसा यज्ञैर्दानैर्योगसमाधिना । राद्धं निःश्रेयसं पुंसां मत्प्रीतिस्तत्त्वविन्मतम् ॥ 3.9.41.

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Bhagavān being pleased stoops to the votary, without offending His absolute impartiality. Bhagavān is like the all-yielding tree *(kalpa-vṛkṣa)*. He responds to the service rendered to Him by the worshipper. He equates response with the quality of service. Thus Bhagavān remains impartial all the time[1]. The cowherd girls of Vṛndāvana, according to Bhāgavata, have set up the ideal of worship evoking the highest grace of Bhagavān, on the occasion of His dalliances with them *(rāsotsava)*.[2]

Pleasure of Bhagavān, as a rule, beams upon the votary as providence *(yadṛcchā)*. Giridhārī Lāl Gosvāmī, a commentator, considers it as an inscrutable power of divine desire *(acintyayā tad-icchayā)*[3] while Jīva Gosvāmī[4], another commentator, takes it to be the independence *(svātantrya)* of Bhagavān Kṛṣṇa to attract the devotees, out of pity. As magnet attracts iron, so Bhagavān, the all-bliss, attracts, says Viśvanātha Cakravartī,[5] His votary spontaneously without reason or purpose.

Yadṛcchā of Bhagavān works through the attainment of Śraddhā,[6] Rati[7] and Bhakti[8]—the three mileposts in the path of Bhāgavata-dharma or Bhakti-yoga. God's revelation within[9] and without[10] is also the expression of His grace.

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1. नैषा परावरमतिर्भवतो ननु स्याज्जन्तोर्यथाऽऽत्मसुहृदो जगतस्तथापि ।
संसेवया सुरतरोरिव ते प्रसादः सेवानुरूपमुदयो न परावरत्वम् ।। 7.9.27.
2. नायं श्रियोऽङ्ग उ नितान्तरतेः प्रसादः स्वर्योषितां नलिनगन्धरुचां कुतोऽन्याः ।
रासोत्सवेऽस्य भुजदण्डगृहीतकण्ठलब्धाशिषां य उदगाद् व्रजवल्लवीनाम् ।। 10.47.60.
3. (i) यथा भ्राम्यत्ययो ब्रह्मन् ! स्वयमाकर्षसन्निधौ । तथा मे भिद्यते चेतश्चक्रपाणेर्यदृच्छया ।। 7.5.14.

(ii) गिरिधारी लाल :—यदृच्छयेति = अचिन्त्यया तदिच्छयेत्यर्थः ।
4. जीवगोस्वामी :—यदृच्छया = स्वैरिण्या कारणान्तरनिरपेक्षतयेत्यर्थः; यदृच्छा = स्वैरिता इत्यमरः ।
5. विश्वनाथ चक्रवर्ती :—चक्रपाणेरपि स्वभाव एवायं यत् कृपापरवशतया स्वभक्तस्य चेतसः स्वस्मिन्नाकर्षणमिति तत्र मम किं स्वातन्त्र्यमस्तीति भावः ।
6. यदृच्छया मत्कथादौ जातश्रद्धस्तु यः पुमान् । न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिदः।। 11.20.8.
7. कर्मभिर्भ्राम्यमाणानां यत्र क्वापीश्वरेच्छया । मङ्गलाचरितैर्दानैं रतिर्न कृष्ण ईश्वरे ।। 10.47.67.
8. अस्मिँल्लोके वर्तमानः स्वधर्मस्थोऽनघः शुचिः । ज्ञानं विशुद्धमाप्नोति मद्भक्तिं वा यदृच्छया ।। 11.20.11.
9. त्वं भक्तियोगपरिभावितहृत्सरोज आस्से श्रुतेक्षितपथो ननु नाथ ! पुंसाम् ।
यद् यद् धिया त उरुगाय ! विभावयन्ति तत्तद्वपुः प्रणयसे सदनुग्रहाय ।। 3.9.11.
10. नैतद् वताधीश ! पदं तवेप्सितं यन्मायया नस्तनुषे भूतसूक्ष्मम् ।
अनुग्रहायास्त्वपि यर्हि मायया लसत्तुलस्या तनुवा विलक्षितः ।। 3.21.20.

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Pleasure of Bhagavān shines upon His votary as his friendliness for all as all are friendly to Him, Bhagavān being the dearest soul of all. But sometimes God's grace takes the from of chastisement[1]. Destitution as well is a cover to His grace in that it dispossesses the mind of vainglorious egotism, to make room for God.[2] A devotee, like Kuntī, therefore asks for constant troubles to perpetuate her remembrance of Bhagavān.[3]

Motto of life

Cherish the only desire to see Bhagavān.[4] Patiently wait upon His grace. Detached, bear with pleasure and pain. Let mind, speech and body stoop to Him. Equipped you are for liberation.[5]

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1. अनुग्रहोऽयं भवतः कृतो हि नो दण्डोऽसतां ते खलु कल्मषापहः ।
यद् दन्दशूकत्वममुष्य देहिनः क्रोधोऽपि तेऽनुग्रह एव सम्मतः ॥ 10.16.34.

2. त्रैवर्गिकायासविघातमस्मत्पतिर्विधत्ते पुरुषस्य शक्र ।
ततोऽनुमेयो भगवत्प्रसादो यो दुर्लभोऽकिञ्चनगोचरोऽन्यैः ॥
6.11.23; vide also 8.22.24.

3. विपदः सन्तु नः शश्वत् तत्र तत्र जगद्गुरो । भवतो दर्शनं यत् स्यादपुनर्भवदर्शनम् ॥
1.8.25.

4. अजातपक्षा इव मातरं खगाः स्तन्यं यथा वत्सतराः क्षुधार्ताः ।
प्रियं प्रियेव व्युषितं विषण्णा मनोऽरविन्दाक्ष ! दिदृक्षते त्वाम् ॥ 6.11.26.

5. तत्तेऽनुकम्पां सुसमीक्षमाणो भुञ्जान एवात्मकृतं विपाकम् ।
हृद्वाग्वपुर्भिर्विदधन्नमस्ते जीवेत यो मुक्तिपदे स दायभाक् ॥ 10.14.8.

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CONCLUSION

The Śrīmad-bhāgavata is a great Purāṇa both in form and content. It has brought the grandeur of the Vedas, the nobleness of the Epics and suppleness of classical poetry to bear upon traditional history and the myth to forge a unique union of the Upaniṣadic doctrine of Brahma, the Pañcarātra doctrine of Nārāyaṇa-Viṣṇu and the Bhāgavata doctrine of Vāsudeva-Kṛṣṇa. Such union is not a juxtaposition of the three doctrines but affirmation of absolute identity among Brahma, Nārāyaṇa-Viṣṇu and Vāsudeva-Kṛṣṇa, revealed in hierarchical order as pure existence (Sat), pure knowledge (Cit) and pure bliss (Ānanda) respectively in the progressive intuition of the votary. Intuition climaxes in absolute monism—the revelation of non-dual consciousness in perfect anti-thesis to pluralistic ignorance of worldly life.

Yet worldly life has to be reconciled to absolute monism. The doctrine of divine sport is the answer. The sovereignty of divine sport introduces bifurcation, as it were, in non-dual consciousness so that the pairs of Bhagavān-yogamāyā, Paramātmā-Mahāmāyā and Brahma-Ātmamāyā come into being. But all the three are transcendental expressions of Upaniṣadic Brahma as Ānanda, Cit and Sat respectively.

So to negotiate with immanence, Brahma has to condescend to the status of godhead with Ātmamāyā splitting into Cit-śakti and Māyā, to enable God to maintain His identity in spite of being intimately involved in worldliness. Cit-śakti is divine light that co-operates with and yet discards Māyā, as and when the doctrine of divine sport so demands. Māyā is subjective-objective complex. It develops, on the one hand, into Avidyā (the principle of bondage) and Vidyā (the principle of liberation); and into Prakṛti (matter) and Kāla (the principle of time), Svabhāva (the principle of nature) and Karma (the principle of action)—the three accessories of Prakṛti, on the other. Thus Māyā is the explanation of creation, bondage and liberation.

The Sāṁkhya doctrine of cosmology together with God's over-all superintendence brings into existence all beings including man. Whether employers or employees, all beings are in bondage—in embodiment appropriate for the enjoyment of pleasure, pain or delusion of all types.

Yet this is not one's irredeemable doom. God not only creates but also sustains. His grace is for all. It is for one to deserve it. For

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this purpose, one may either draw upon the traditional path of knowledge, eked out by Patañjali or upon the path of devotion fostered by Pañcarātra-Bhāgavata tradition, as per one's personal disposition. But each of them, equally capable of delivering goods, involves in discreet proportion action, knowledge and devotion—the three strands of human personality.

Thus man breaks through his egotistic shell, participates in communion with all, transcends to divine splendour and is then fully initiated to the mysteries of the soul. Ultimately all spiritual aspirations are consummated in non-dual consciousness. The doctrine of divine sport thus completes its cycle.

Till that beatitude, one should silently bear with one's mortal destiny; constantly submit oneself to God and wait for the dawning of God's supreme grace. Poised is one for the grand destiny !

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GLOSSARY

A-karma : Commission of a prohibited act
Akhaṇḍa-sva-dṛṣṭi : Integral vision
Acintya : Inscrutable
Adṛṣṭa : Destiny
A-dvaya-jñāna : Non-dual consciousness
A-dharma : Aberration of Dharma
Adhibhūta : External; elemental
Adhiṣṭhātā : In-charge
Adhokṣaja : Super-sensuous; transcendental
Adhyātma : Internal
Ananta : Infinite
Ananya-bhāva : Sense of identity
Anāvṛta : Uncovered; unconditioned
Antaraṅgā-śakti : Intrinsic power
Antar-yāmī : Inner controller; controller of the mind
Ante'vasāyī : Residuary caste; low origin
Antaḥ-karaṇa : Internal organ
Antaḥ-praṇava : Mystic sound 'Om' at the spiritual wheel, Anāhata, located at the heart
Antya-ja : Cross-breed
Anvaya-vyatireka : Persistence-cum-exclusion
Aparā-vidyā : Inferior knowledge leading to empirical goals
A-parigraha : Acceptance of the minimum
Apūrva : Religious merit
Apūrva-vidhi : Prescriptive injunction
A-bhaya : Fearlessness
Abhiniveśa : Fear of death
Abhimāna : Love for pragmatic existence
A-mānava : Super-human
Amṛtatva : Immortality
Aṁśa : Part; partial manifestation of God
A-rūpa : Formless
Arcana : Worship
Arcir-mārga : The Path of Flame
Artha-vāda : Vedic eulogy/censure
Alāta-cakra : Fire-brand
Avaccheda-vāda : The Theory of Condition
Avatāra : Incarnation
Avayavī : Having parts; whole
A-vikriya : Immutable
A-vicchinna : Uninterrupted
Avidyā : Ignorance; the power of bondage
A-viśeṣa : Undifferentiated
A-vyaya : Non-decaying
A-vyavahita : Without difference
A-śuddhi : Impurity
A-śubha : Inauspicious
Aṣṭā'ṅga-yoga : Eightfold discipline of Yoga
Aṣṭā'dhipatya : Control over eightfold majesty
A-saṁga : Non-attachment
A-saṁgī : Detached
A-steya : Non-stealing
Asmitā : Egoity
Ahaṁkāra : Ego; the ego-principle
A-hiṁsā : Non-injury
A-haituka : Without pre-condition
Ākāra : Form
Ākhyāna : Story
Āgama : Innovation; the Tantra
Ātithya : Hospitality
Ātma-icchā : Divine Will

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Ātma-jaya : Control of the mind
Ātma-darśana : Self-realization
Ātma-nivedana : Self-surrender
Ātma-māyā : Power of heterogeneity
Atma-santoṣa : Self-satisfaction
Ātyantika-pralaya : Absolute deluge; salvation
Ānanda : Bliss
Ānuśravika : Vedic
Āyatana : Repository, substratum
Ārādhana : Worship
Ārjava : Simplicity
Āvaraṇa : The power of concealment
Āśaya : Subliminal tendencies
Āśrama : Stage of life
Āśraya : Shelter
Āsana : Posture
Āstikya : Faith; piety
Itihāsa : History
Indriya : Organ of knowledge/action
Iṣṭa : Sacrifice
Īkṣaṇa : Superintendence
Īśa'nukathā : Episodes of Incarnations and devotees
Īśvara-praṇidhāna : Worship of God
Uttara-ayana : The six-monthly period for solar movement to the north
Udātta-svara : High pitch of accent
Ud-īkṣā : Superintendence
Udyama : Persistent endeavour
Upa-purāṇa : Minor Purāṇa
Upākhyāna : Anecdote
Upāya : Method
Upāsya : Worthy of worship
Ūti : Fruition of deeds
Ūrmi : Ripple; willing of the mind
Ṛta : Truth
Eka : One without second
Eṣaṇā : Desire ; hankering for progeny, wealth and fame
Aikya : Togetherness ; kinship
Ojaḥ : The power of the organs
Autkaṇṭhya : Wistfnlness
Karṇikā : Pericarp
Kartṛtva : Authority
Karma : Destiny; the principle of Action
Karma-nirhāra : Transcending action
Karma-mala : Taint of action
Karma-yoga : The Path of Action
Karma-vāsanā : Subliminal tendency
Karma-samarpaṇa : Surrender of action
Karmā'dhyakṣa : Supervisor of action
Kalā : The individual soul with divine power
Kali : Conflict; the iron Age
Kalpa : One thousand units of four successive Yugas
Kalpa-taru : The all-yielding tree
Kāma : Desire; sex
Kāmya-karma : Selfish act
Kāraṇa-śarīra : The causal body
Kāraṇā'rṇava : The ocean of causality
Kāla : The principle of time
Kīṭa ; Worm
Kīrtana : Chanting of God's names etc.
Kumbhaka : Suspension of breath
Kuhaka : Magic; the power of illusion
Kṛta : Achievement; the golden Age
Kṛṣṇa : Black
Kaivalya : Spiritual isolation
Kaustubha ; Unique jewel at the neck of Viṣṇu
Kriyamāṇa-karma : Action being done
Kriyā'dvaita : Outlook that all actions, when dedicated, fuse in one God
Kriyā-yajña : Tāntric action
Kriyā-śakti : Action-potential

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Krodha : Anger
Kleśa ; Affliction; troubling forces
Kṣamā : Pardon
Kṣānti : Forgiveness
Kṣīroda : The ocean of the mind
Kha : Ether
Gati : Movement; flow of the mind
Garbhoda : The ocean of the cosmic egg
Garbhoda-śāyī : God at Garbhoda
Gāthā : Ballad
Gāyatrī : The liberating Vedic Mantra
Gārhasthya : The stage of a householder
Guñjā : Red-and-black berry
Guṇa : Sattva, Rajaḥ and Tamaḥ; object; acceptability
Guṇamayī-Māyā : Tripartite Matter
Graha : Star; liquor-container
Grāmya-dharma : Rustic act; selfish act
Ghora : Terrible; hectic
Catur-vyūha-vāda : The doctrine of fourfold Emanation
Catuṣ-pāda : Square; full-fledged
Candra-maṇḍala : The internal region of the moon
Cit : Consciousness; knowledge
Citta : The super-mind; the mind
Citta-nivṛtti : Cessation of the mind
Citta-vṛtti : Mode of the mind
Cit-śakti : The power of spirituality
Citta-śuddhi : Purification of the mind
Cintā : Thinking
Cetanā : Consciousness; soul
Jagad-aṅkura : Cosmic germ
Japa : Incantation of a Mantra
Jijñāsā : Desire for knowledge
Jīva : The individual soul
Jīvan-mukti : Enlightenment while still in the body
Jīva-ātmā : The individual soul
Jñāna : Enlightenment
Jñāna-yoga : The Path of Knowledge
Jñāna-śakti : Knowledge-potential
Tat : That; self-evident
Tattva : Category
Tanmayatā : Absorption
Tanmātra : Element-potentials viz, sound, touch, colour, taste and smell
Tapaḥ : Penance; meditation; indifference to pleasure
Tamaḥ : Inertia aspect of Prakṛti; darkness
Tarpaṇa : Offering of water to the Fathers
Tīrthā'ṭana : Pilgrimage
Turīya : Transcendental; the fourth
Tejaḥ : Eloquence
Tyāga : Charity
Trayī-vidyā : Vedic knowledge ; Vedic hymn
Tri-yuga : The three ages viz, Satya, Tretā and Dvāpara
Tri-varga : The three ends viz, righteousness, earning and fulfilment of desire
Tri-vikrama : Viṣṇu with three strides
Trivrt-svara : The syllable 'Om' of three vowels—a, u and m
Tretā : Three fires—Gārhapatya, Āhavanīya and Dakṣiṇa; the Age of three fires; the silver Age
Tryambaka : The source of three—the group of eleven gods, that of eleven organs, and that of five subtle elements
Dakṣiṇa-ayana : The six-monthly period of the sun's moving towards the south
Datta : Gift

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Dama : Control of external organs
Dayā : Kindness
Dīkṣā : Initiation
Deva-yāna : The Path of gods
Daiva : Destiny; star
Doṣa : Unacceptability
Dravya-śakti : Matter-potential
Dravyā'dvaita : To look upon all acquisitions to be meant for all
Draṣṭā : Seer
Dvi-parārdha : Two grand halves; the longevity of the cosmic creator
Dveṣa : Aversion
Dhāraṇā : Concentration
Dhūma-mārga : The Path of Smoke; the Path of the Fathers
Dhṛti : Patience
Dhyāna : Contemplatation
Dhruva : The pole star
Naṭa : Actor
Navadhā-bhakti : The path of ninefold devotion
Nigama : Traditional Scripture; the Veda
Nitya : Eternal
Nitya-karma : Daily action
Nitya-pralaya : Death at every moment
Nididhyāsana : Contemplation; absorption
Nimeṣa : Instant; twinkling
Niyama : Discipline of behaviour
Niyama-vidhi : Restrictive injunction
Nir-apekṣa : Self-reposed
Nirodha : Dissolution of creation
Nirguṇa-Brahma : Unqualified Reality
Nir-vikalpa (bīja)-samādhi : Absorption without content
Nivṛtta-karma : Spiritual act : Selfless act.
Nivṛtti-dharma : The way to spirituality; knowledge
Neti Neti : This not, this not; the technique of elimination
Naipuṇya : Special skill
Naimittika-karma : Occasional act
Naimittika-pralaya : Dissolution of three worlds viz, earth, aerial region and heaven, caused by Rudra
Naiṣkarmya : Actionlessness; knowledge
Naiṣṭhika-Brahmacārī : Confirmed celebate
Naiḥśreyasa : Liberation
Pañca-mahā-yajña : The fivefold great sacrifice
Pañcā'gni-vidyā : The knowledge of five fires
Para-Brahma : Supreme Reality
Parama-ātmā : The cosmic soul; the great life-force
Parama-aiśvarya : Sublime majesty
Parama-dharma : Supreme religion
Parama-Puruṣa : The Supreme Person; Bhagavān Śrī Kṛṣṇa
Parama-bhāgavata : Arduous devotee of Vāsudeva-Viṣṇu
Paramāṇu : Smallest particle of time; the time the sun takes to cross the tiniest particle
Parā-bhakti : The summit of devotion
Parārtha-īhā : Altruism
Parā-vāk : Superfine sound at the state of unruffled consciousness
Parā-vidyā : Supreme knowledge; knowledge of identity between Jīva and Brahma
Parikarma : Embellishment of the mind
Paricaryā : Tāntric worship

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Parivrājaka : Wandering recluse
Parisaṁkhyā-vidhi : Eliminative injuction
Paśyantī-vāk : Sound at the state of concrete idea
Pāda-sevana : Service to God's feet
Pāramahaṁsya-dharma : Harmony of devotion, knowledge and detachment
Pārameṣṭhya : Pleasure at the abode of Hiraṇya-garbha (i. e., Satya-loka)
Pārihāsya : Uttered in joke
Pārṣada : Associate of Viṣṇu
Pitṛ-yāna : The Path of Fathers
Pura : Body
Purañjana : The maker of the body; the individual soul
Purāṇa : Ancient lore; a species of religious literature
Puruṣa : Male; the individual soul; God
Puruṣa-uttama : The best of persons; Bhagavān Śrī Kṛṣṇa
Puruṣa-kaivalya : Transcendental isolation
Puruṣa-vidha : In human form
Pūraka : Inhalation
Pūrṇa : Self-contained
Pūrta : Social welfare
Pūrva-prajñā : Previous experience of pleasurable objects
Pešaskṛt : Beetle
Poṣaṇa : Nourishment, grace
Prakṛti : Female; tripartite Matter
Prajāpati : Progenitor
Pratibimba : Reflection
Pratibimba-vāda : The theory of reflection
Prati-sarga : Dissolution of a cycle of Manu ; deluge
Pratyabhijñā : Recognition
Pratyāhāra : Withdrawal of the organs and the mind
Prathama Dharma : Primordial religion
Pravṛtta-karma : Act leading to mortal goals; selfish act
Prasāda : Grace
Prahuta : Offering to birds and beasts
Prākṛta-gods : Eleven organ gods
Prākṛta-Vaikṛta-gods : Four god-men viz, Sanat-kumara etc.
Prākṛtika-pralaya : Dissolution of Prakṛti into Māyā and that into God
Prāktana-saṁskāra : Previous impression
Prāṇa : Vital breath
Prāṇa-dṛṣṭi : To look upon external air as life
Prāṇa-pratiṣṭhā : Transfusion of life into an image
Prāṇāyāma : Control of breath
Prāyaścitta : Expiation
Prārabdha-karma : Previous action resulting into the present gross body
Prīti : Selfless love
Preta : The departed soul
Prokṣaṇa : Ritualistic sprinkling on paddy etc.
Bala : The power of the gross body
Bāhya-praṇava : Audible 'Om'
Bindu : Point; the ideation state of sound
Bīja : Germ of audible sound
Buddhi : The Category of intellect
Brahma : Reality as pure existence, unrelated to the cosmos
Brahma-kaivalya : Realization of identity with Brahma
Brahma-carya : Celibacy

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Brahmaṇyatā : Service to the Brahmins

Brahma-nāḍī : The nerve from the apex of the heart to the head

Brahma-sūtra : The sacrificial thread of the twice-born

Brahmāṇḍa : The cosmic egg

Bhakti : Devotion; adorable

Bhakti-yoga : The Path of Devotion

Bhaga : Majesty

Bhagavān : Infinite bliss with all powers

Bhajana : Worship

Bhaya : Fear

Bhargaḥ : Light divine

Bhāgavata-adhama : A starter in the Path of Devotion

Bhāgavata-uttama : The best of the devotees

Bhāgavata-dharma : Religion preached by Śrī Kṛṣṇa to persons who looked upon him as the Supreme

Bhāgavata-madhyama : A moderate devotee

Bhāva : Feeling for God

Bhāvanā : Thinking

Bhāvā'dvaita : To look upon effect boiling down to cause

Bhūtas : Five gross elements—ether etc.

Bhūtādi : The source of the five subtle elements

Bheda-dṛṣṭi : Outlook of difference

Bhautika : Elemental

Madhura-bhaki : Sweet devotion; to look upon God as the beloved

Madhyamā : The stage between idea and audible sound

Manana : Discursive thinking

Manaḥ : The mind

Manaḥ-prasāda : Mental transparency

Manaḥ-nirodha : Sublation of the mind

Manaḥ-niveśa : Settlement of the mind on God

Manaḥ-vṛtti : Mental mode

Manvantara : Change of the period of one Manu for another

Maryādā-giri : Boundary mountain

Mahat : The first evolute of Prakṛti

Mahā-purāṇa : The celebrated species of Purāṇa literature

Mahā-māyā : The majestic power of Viṣṇu

Mahā-ratha : The great charioteer

Mahimā : Glory

Mānasa : Created of the mind of Hiraṇya-garbha

Māyā : The power of materiality

Mārtaṇḍa : Enlivener of the cosmic egg; the sun

Mukti : Salvation

Mukhya-prāṇa : Vital air

Mūḍha : Steeped in darkness; inert

Mṛtyu-jaya : Conquest of death

Mokṣa-dharma : Liberating act

Moha : Delusion; the power of delusion

Mauna : Silence

Yajana : Act of sacrifice

Yajña : Sacrifice

Yadṛcchā : Sovereign desire; grace

Yama : Discipline of the organs

Yuga : Twelve-thousand divine years (man's one year=god's one day)

Yoga-nidrā : God's withdrawal from the cosmic concern

Yoga-māyā : The power of Bhagavān; the power of divine sport

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Rajaḥ : The element of restlessness in Prakṛti
Rati : Attachment to God
Rasa : Sentiment
Rahasya : Secret
Rāga : Preference
Rāga-prāpta : Courted by natural urge
Rāja-sūya : The king of sacrifices
Rāśi : Constellation
Rāsa-lilā : Hilarity of music and dance
Rūpa : Form
Recaka : Exhalation
Roma-harṣaṇa : The thriller
Lakṣaṇa : Mark; characteristic
Liṅga-vyapoha : Elimination of the subtle body
Līlā-Avatāra : Incarnation displaying magic at every step
Loka-padma : The cosmic lotus; the nucleus of gross creation
Loka-pāla : Direction-god; protector of direction
Lohita : Red
Vanamālā : String of beads
Vandana : Eulogy
Vaṁśa : Direct lineage of Hiraṇya-garbha
Vaṁśā'nucarita : Sub-lineage of Hiraṇya-garbha
Varṇa : Colour; caste based on mental excellence
Varṇā'śrama-dharma : Religion as per the caste and the stage of life
Varṣa : Massive region of earth
Vasu-deva : Mind glittering with merit
Vahni-maṇḍala : The internal region of fire
Vānaprastha : The stage of resorting to forest
Vāsanā : Lust for pleasure; impression of the experience of happiness and sorrow
Vāsudevaka : A devotee that looked upon Vāsudeva-Kṛṣṇa as Viṣṇu
Vi-karma : Omission of duty
Vi-deha-mukti : Disembodied liberation
Vidyā : The power of liberation
Vi-dharma : Violation of Dharma; non-prescribed/proscribed act
Vipāka : Experience of pleasure, pain or delusion
Vibhūti : Limited expression of Divinity
Virāṭ : The shining (the cosmic egg)
Viriñci : The cosmic creator at the causal level
Viśuddha-sattva : Pure matter
Viśva-jīva : Enlivener of all
Viṣaya : Object
Viṣaya-tṛṣṇā : Lust for objective pleasure
Viṣaya-vaitṛṣṇya : Indifference to objects
Viṣaya-saṁga : Attachment to objects
Vi-sarga : Gross creation; elemental creation of fourteen worlds
Vīrya : Physical power
Vṛtti : Mental mode
Veda : Refined knowledge; the original source of Hindu culture
Vaikalpika-bhrama : Illusion of difference
Vaikuṇṭha-dhāma : The abode beyond limitations
Vaikṛta-gods : Eight types of gods —Vibudha etc.
Vaijayantī : A garland in four strips
Vairāgya : Detachment
Vairāja-Puruṣa : The Cosmic Man

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Vaiṣṇavī-mudrā : Fixing gaze at the tip of one's nose
Vyaṣṭi : Microcosm
Vyāpaka : All-pervasive
Vyāsa : Differentiator
Vrīhi : Paddy
Śakti : Power
Śabda-brahma : The syllable 'Om'
Śama : Control of the mind
Śānta : Tranquil
Śiśu-māra-cakra : The constellation from the sun to the pole star
Śukla : White
Śuddha : Pure
Śubha : Auspicious
Śūrasena : The country around Mathurā
Śeṣa : The king of serpents; residuum
Śauca : Detachment from action
Śaurya : Zeal for fight
Śraddhā : Faith; attachment to listening to God's names etc.
Śravaṇa : Listening to God's names etc.
Śrī-vatsa : The circular mole at Viṣṇu's right chest
Sakhya : Friendship
Sa-guṇa-Brahma : Qualified Brahma
Sañcita-karma : Accumulated action
Sat-jana : A good man; an enlightened soul
Sattva : The revealing aspect of Prakṛti; spiritual form
Satya : Truth; revelation of unity
Sad-dharma : Moral order
Santata : Uninterrupted
Santoṣa : Satisfaction
Sandhyā : Setting twilight of an Era
Sandhyā'ṁśa : Dawning twilight of an Era
San-nati : Humility to the good
Sannipāta : Communion
San-nyāsa : The stage of a recluse
Samaṣṭi : Macrocosm
Samādhi : Absorption
Sarga : Creation of subtle categories, that of gods, hermits and kings
Sahaḥ : The power of the mind
Saṁkalpa-vikalpa : Speculations
Saṁsāra : Worldly life
Saṁsāra-vāsanā : Worldly desire
Saṁhitā : Collection, especially Vedic; Manual of the Pañcarātra System
Sāṅketya : God's name to mean somebody else
Sātvata : A South Indian family; a devotee of Vāsudeva-Kṛṣṇa
Sātvata-saṁhitā : A Collection for the devotees; the Śrīmad-bhāgavata
Sādhaka : A spiritual striver
Sādhana-bhakti : Means-devotion
Sādhanā : Spiritual strivings
Sādhidaiva : Eleven organ gods
Sādhu-saṁga : Association of the wise
Sadhya-bhakti : Goal-devotion
Sādhyātma : Eleven organs
Sāmīpya : Vicinity of God
Sārūpya : Having God's form
Sārṣṭi : Having God's majesty
Sālokya : Residing with God
Siddha : A perfected soul
Suṣumnā : The nerve from the apex of the heart to the head
Sūkṣma-śarīra : The subtle body
Sūta : Bard of the Purāṇa
Sūtrā'tmā : The Supreme Soul in all; the Great Life-force
Sūrya-maṇḍala : The internal region of the sun

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Sauhṛda : Friendship
Sambandha : Kinship
Stamba : Stump
Stobha : Extra word to complete the Foot of a verse
Sthāna : Sustenance
Sthairya : Patience
Sneha : Affection
Smaraṇa : Remembrance of God's names etc.
Smārta : Scholar or work bearing the memory of the Vedas
Sva-dṛk : Self-luminous
Svabhāva : Nature; the principle of nature
Svayaṁ-vara : Voluntary selection of the bridegroom by the bride
Sva-rāṭ : Self-luminous
Svātantrya : Independence
Svādhyāya : Recital of the Vedas
Svābhāvika : Spontaneous
Svārājya : Sovereignty
Hari-toṣaṇa : To incur the pleasure of Hari
Haviḥ : Oblation
Hiraṇya-garbha : Born of the womb of golden lotus (the cosmic egg); the creator of gross creation consisting of fourteen worlds
Huta : Hospitality to human beings
Hṛdaya : Heart
Hṛdaya-granthi : The knots in the mind; prejudices
Hṛd-ākāśa : The vacuum of the heart; the mind.
Hetu : Cause; the primordial cause viz, Prakṛti
Helana : Slighting
Homa : Oblation on fire
Hrī : To fight shy of prohibited act

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INDEX OF QUOTATIONS

अ

अकार्षोद् भगवान्, 3.7.4 :80.5.

अगताभिमानाः, विश्वनाथ on 3 32.10 : 139.5.

अग्निमीडे, RV 1.1.1 : 135.8.

अग्नि''''पशु, VS 39.8 : 102.3.

अग्ने रुद्रः, RV 2.1.6 : 105.4.

अग्नेर्यथा दारु, 10.1 51 : 126.2.

अग्नौ वा, बृहद्-ब्रह्म-संहिता 4.7.44: 235.2.

अचक्षुरन्धस्य, 8.24.50 : 90.10.

अचला = श्रीजगत्, वंशीधर on 11.27.13-14 : 233.1 (ii).

अजनाभं नाम, 5.7.3 : 218.5 (ii).

अजस्य चक्रम्, 8.5.28 : 161.5.

अजातपक्षाः, 6.11.26 : 238.4; 244.4.

अजामेकाम्, ŚU 4.5 : 144.3 (i).

अजोऽनुबद्धः,10.40. 3 : 105.7.

अज्ञानप्रभवा, 10.4.26 : 158.6.

अज्ञानसंज्ञौ, 10.14.26 : 170.5.

अज्ञानादथवा, 6.2.18 : 230.6.

अणिमा महिमा, 11.15.4 : 68.1.

अण्डमध्यगतः, 5.20.43 : 107.1.

अण्डेषु पेशिषु, 11.3.39 : 159.4; 209.4.

अत एव दक्षिणायने, शंकर on BS 4.2.20: 133.1 (ix).

अत एव हारीतः, कुल्लूक on मनु 2.1: 208.4.

अतः काममिमम्, 4.20.5 :161.3.

अतः पुम्भिः, 1.2.13 : 217.8.

अत्र मां मृगयन्ति, 11.7.23 : 162.7(i).

अत्र सर्गः, 2.10.1-7; 12.7.9-19 : 12.3.

अत्रान्तरङ्ग, Śā. 62 : 222.4(i).

अत्रापि कर्मणाम्, 11.10.16 : 181.3.

अत्रैव नरकः, 3.30.29 : 143.4.

अथ तासाम्, 3.6.1 : 148.1.

अथ ते संप्रवक्ष्यामि, 11.24.1 : 155.4.

अथ त्रयो वाव, BU 1.5.15 : 180 4 (i).

अथ य इमे, Ch. U 5.10.3: 129.5; 175.1.

अथ य इमे ग्रामे, Ch. U 5.10.3-6 : 132.2 (A).

अथ यत् पशुभ्यः, BU 1.4.16 : 180.1.

अथ यत्रैतस्मात्, Ch. U 8.6.5 : 131.2 (c) (vi).

अथ यदु चैव, Ch. U 4.15 : 130.2 (C) (iii).

अथ या एताः, Ch. U 8.6.1-2 : 133.2.

अथ ये यज्ञेन, BU 6.2.16 : 132.2 (B).

अथ यो गृह, 3.32.1 : 138.4.

अथ सर्व, 10.3.1 : 38.3.

अथ ह तमुत्पत्त्यैव, 5.4.1 : 94.1.

अथ ह तं हिरण्मयम्, 5.3.3 : 36.4.

अथ ह धावन्, 5.22.7 : 151.4.

अथाकामयमानः, BU 4.4.6 : 129.3.

अथाकारचिन्तनम्, निरुक्त 7.6 : 202.8.

अथात आदेशः, BU 2.3.6 : 77.2; 163.3.

अथात आनन्द, 11.29.3 : 226.4.

अथातले, 5.24.16 : 153.2.

अथापि ते देव, 10.14.29 : 226.6.

अथाप्यम्बुज, 12.9.6 : 69.6.

अथाब्रवीत्, RV 4.18.11 : 65.1.

अथास्य हृदयम्, 3.26.60 : 157.3.

अथाह वैष्णवम्, श्रीधर on 3.28 : 189.2.

अथैतयोः पथोः, Ch. U 5.10.8: 143.2 (i).

अथो अनन्तस्य, 2.2.26 : 104.8.

अथो गुरुकुले, 10.45.31 : 7.4; 44.5.

अथो विभूतिम्, 3.25.37 : 215.1.

अदग्ध्वैव, श्रीधर on 11.31.6 : 50.4.

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अदृष्टमश्रुतम्, 4.29.67 : 125.5.
अद्य वाब्द, 10.1.38 : 164.1.
अद्वेषो हस्तयोः, RV 1.24.4 : 35.2 (ii).
अधस्तात् सवितुः, 5.24.1 : 151.3.
अधस्तान्नर, 3.30.34 : 143.5 (ii).
अधीयन्त व्यास, 12.7.6 : 3.4 (ii).
अध्यर्हणीयासनम्, 2.9.16 : 73.3.
अध्यापनम्, मनु 3 70 : 180.3.
अनन्ताव्यक्त, 7.3.34 : 85.4 (ii).
अनपायिनी, 12.11.20 : 73.7.
अनर्थोपशमम्, 1.7.6 : 13.3 (ii); 34.7.
अनाद्यन्तवता, 12.4.37 : 117.2.
अनाद्यविद्या, 8.24.46 : 90.8.
अनुग्रहाय, 10.33.36 : 54.3.
अनुग्रहोऽयम्, 10.16.34 : 88.5; 244.1.
अनुप्राणन्ति, 2.10.16 : 150.2.
अनेन पार्षद, श्रीधर on 11.6.29 : 214.5(ii).
अनेन पुरुषः, 4.29.75 : 30.2.
अन्तरायैः, 11.10.21 : 181.3.
अन्तराले एव, 5.26.5 : 143.3.
अन्तर्देहेषु, 6.4.13 : 242.4.
अन्तर्लक्ष्यम्, उपनिषद्-ब्रह्म-योगी p 223 : 194.1.
अन्तर्हितश्च, 11.7.42 : 156.2.
अन्तः पुरुष, 3.26.18 : 112.2.
अन्तःशरीरे, 2.10.15 : 150.2.
अन्तः शेते, 10.60.35 : 85.2.
अन्तेऽवसायिनः, श्रीधर on 7.11.30 : 178.5 (a) (ii).
अन्यान्युप, KP 1.1.16-20: 3.5 (ii).
अन्ये च ये, 6.3.15 : 95.1.
अन्येभ्यः, वाचस्पति on BU 4.4.2 : 127.2 (iii).
अन्येभ्यो वा, शंकर on BU 4.4.2 : 127.2 (ii).
अन्वयव्यतिरेकेण, 7.7.24 : 163.4; 165.7.
अपरिग्रहः 3.28.4; 11.19.33 : 190.1.
अपि स्विदास्ते, 3.1.34 : 101.2.
अपूर्व''''परे, 5.7.6 :218.3; 218.5 (i).
अपूर्वं यत्तत्, 5.7.6 : 36.5.
अब्दादित्ययोः, शंकर on BS 4.3.2 : 131.2 (E) (i).
अभिसन्धाय, 3.29.8 : 234.1.
अभ्यसेन्मनसा, 2.1.17 : 192.4.
अमानवः प्रधानः, कल्पतरु on BS 4.3.6 : 133. 1 (ii); 135.6.
अमृतं क्षेमम्, 2.6.18 : 152.7.
अयमर्थः—अधिभूत, श्रीधर on 3.26.21 : 71.2; 99.1.
अयमात्मा ब्रह्म, BU 2.5.19 : 202.12 (ii).
अयमात्मा ब्रह्म, सोऽयम्, Mān. U 2-7 : 31.6.
अयं तु कथितः, 3.11.36 : 115.2.
अयं त्वत्कथा, 4.7.35 : 223.9.
अयं पयः, 10.59.30 : 166.9.
अयं हि रोहिणी, 10.8.12 : 99.2.
अयं हि श्रुत, 6.1.56 : 231.3.
अयं हि सर्व, 11.29.19 : 213.7.
अयुते द्वे, 10.73.1 : 47.8.
अरश्च ह वै, Ch. U 8.5.3: 131.2 (C)(v).
अर्चादावर्चयेत्, 3.29.25 : 235.1.
अर्चादिषु यदा, 11.27.48 : 232.5.
अर्चादौ हृदये, 11.3.50 : 232.1.
अर्चायामेव, 11.2.47 : 214.4.
अर्चिराद्यभिमानिनः, शंकर on BS 4.3.5 : 133. 1 (viii).
अर्थज्ञात् संशय, 3.29.32 : 206.2.
अर्थे ह्यविद्य, 11.22.55 : 166.10.
अलं ते, 6.19.4 : 87.12.
अवतारा ह्यसंख्येयाः, 1.3.26 : 93.6.
अवनेरधस्तात्, 5.24.7 : 152.10.
अविलेप्यायाम्, विश्वनाथ on 11.27.47 : 233.2.
अविस्मृतिः, 12.12.54 : 225.8.

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अन्यवच्छिन्न, 4.13.9 : 187.4.
अन्यवहिता, श्रीधर on 3.29.12 : 239.3.
अन्याकृतम्, 12.11.13 : 73.7.
अशेषसंक्लेश, 3 7.14 : 223.4.
अशौचमनृतम्, 11.17.20 : 178.6.
असत्त्वादात्मनः, 11.13.31 : 170.1.
असदुपासनया, 10 87.22 :160.4.
असंख्याता सहस्राणि, VS 16.54 : 103.9.
असाविहानेक, 4.21.34 : 170.2.
असौ वाव लोकः, Ch. U 5.4.9 : 128.2.
अस्ति निशि सौर्य, भामती on BS 4.2. 18-19 : 135.1.
अस्तीति, 6 4.32 : 85.5.
अस्त्येव राजन्, 4.22.20 : 207.2.
अस्थिरायां विकल्पः, 11.27.14 : 233.1 (i).
अस्मिँल्लोके, 11.20.11 : 243.8.
अस्य सौम्य पुरुषस्य, Ch. U 6.8.6: 126.4.
अस्यापि परमाणुः, 3.11.32 : 115.1.
अहमात्मा, 3.9.42 : 208.9.
अहमित्यन्यथा, 11.13.11 : 160.5.
अहमुच्चावचैः, 3.29.24 : 234 3.
अहमेवासम्, 6.4 47 : 23.4.
अहंकारकृतम्, 11.13.29 : 212.5.
अहंकारस्य तु, श्रीधर on 2.5.23 : 145.7.
अहं ब्रह्म, 12.5.11 : 32.9; 169.5.
अहं भवान् 4.28.62 : 32.8; 169.4.
अहं भवो यज्ञः, 2.6.42 : 92.4.
अहं महेन्द्रः, 6.3.14 : 95.1.
अहं सर्वेषु, 3.29.21 : 234.3.
अहं हरे, 6.11.24 : 238.5.
अहिपतयः सह, 5.25.4 : 100.6 (ii).
अहिंसा सत्यम्, 11.17.21 : 178.1.
अहिंसा सत्यम्, 11.19.33 : 189.4.
अहींश्च सर्वान्, VS 16.5 : 102.4.
अहो प्रणामाय, 8.23.2 : 242.3.
अहो भाग्यमहो, 10 14.32 : 228.4.
अहो मायाबलम्, 8.16.18 : 79.9.
अहोरात्रैः, 10.45.36 : 44.5.
अह्नचापृतार्त, 3.9.10 : 160.6.

आ

आख्यानैश्च, VP 3.6.15 : 1.3.
आज्ञायैनम्, 11.11.32 : 239.6.
आण्डकोषे, 2.1.25 : 82.3;194.6.
आतपत्रं तु, 12.11.19 : 73.7.
आतिवाहिका एव, शंकर on BS 4.3.4 : 133. 1 (vi).
आतिष्ठ जगताम्, 4.12.26 : 73. 3(ii).
आत्मजाया, 7.15.65 : 140.5.
आत्मतुल्यैः, 6.9.29 : 67.1(i).
आत्मना = चित्तेन, श्रीधर on 11.2.36 : 216. 1(i).
आत्मनाऽऽत्माश्रयः; 10.37.12 : 78.3.
आत्मनो गुरुः, 11.7.20 : 162.5.
आत्मन्यात्मानम्, 5.6.6 : 32.7.
आत्ममायाम्, 2.9.1 : 25.4.
आत्मरति, Nā. 18 : 222.3.
आत्मसृष्टमिदम्, 10.48.19 : 83.5(iii).
आत्माग्रहण, 11.22.56 : 158.4.
आत्मानन्द, 6.16.20 : 26.2; 81.9.
आत्मानमन्यम्, 11.11.7 : 162.3(ii).
आत्मानमेव, 10.14.25 : 170.5.
आत्मानम्, 4.22.28 : 157.6.
आत्मानं सर्व, 3.24.46 : 21.3.
आत्मा नित्यः, 7.7.19 : 30.3; 156.1.
आत्मा परिज्ञान, 11.22.33 : 79.4.
आत्मारामः, 10.29.42 : 57.3.
आत्मारामाश्च, 1.7.10: 204.1 (i); 239.1.
आत्मा वा अरे, BU 2.4.5 : 221.2.
आत्मैवेदमग्र, BU 1.1.1 : 24.2.
आत्मैवेदमग्रे, BU 1.4.1: 24.6; 202.12 (i).
आदावन्ते च, 11.19.16 : 21.5.
आदौ कृतयुगे, 11.17.10 : 177.1.

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आद्यं सर्वपुराणानाम्, VP 3.6.20-24; MP ch. 53; BVP 4.133.11-20 : 4.1.
आद्यः स्थिर, 3.32.12 : 140.1.
आद्योऽवतारः, 2.6.41 : 26.1; 81.1; 92.4; 93.1.
आधारभूतः, VP 2.9.23 : 72.2 (i).
आनर्ताद् रेवतः, 9.3.27 : 47.3.
आनीदवातम्, RV 10.129.2 : 22.2.
आभात्यपार्थम्, 3.7.16 : 79.12.
आभूतसंप्लवम्, VP 2.8.95 : 72.3 (i).
आमयो यश्च, 1.5.33 : 185.9; 218.1.
आश्रमापसदाः, 7.15.39 : 181.1.
आश्वास्य भगवान्, 6.16.65 : 90.6.
आसन् षोडश, 10.90.29 : 46.1 (ii).
आसामहो, 10.47.61 : 237.7.
आसीज् ज्ञानम्, 11.24.2 : 24.4; 155.4.

इ

इच्छाद्वेष, 3.24.46 : 21.3.
इच्छामि कालेन, 8.3.25 : 79.5.
इति द्वापरे, 11.5.31 : 35.1.
इति नानाप्रसंख्यानम्, 11.22.25 : 28.1.
इति पुंसार्पिता, 7.5.24 : 206.3 (i).
इति भागवत, 5.4.12 : 13.2 (i).
इति भारतम्, 1.4.25 : 5.4 (ii).
इति मतिः, 1.9.32 : 213.2.
इति वेणुरवम्, 10.21.6 : 229.6.
इति वेदविदाम्, 4.29.59 : 124.9.
इति श्रीमद्भागवते, Colophon 205.6.
इति संचिन्त्य, 10.18.14 : 56.4.
इति ह स्माह, Ch. U 3.14.4 : 13.4 (i).
इतिहासपुराणम्; BDS 2.5 9.14: 2.2 (ii).
इतिहास-पुराणं च, TB 3.12.8.2 : 2.2 (i).
इतिहास-पुराणं पञ्चमम्, Ch. U 7.1.7: 3.1.
इतिहासपुराणाभ्याम्, MB 1.1.260; Vā. P. 1.1.181 : 2.5.
इतिहासो भारतं च, BVP 4.131.22 : 2.4 (i).
इतिहासो=महाभारतादिः, श्रीधर on 1.1.6: 2.4 (ii).
इत्थं निशम्य, 10.74.30 : 48.2.
इत्थं नृ, 7.9.38 : 109.11.
इत्थं विमन्युः, 1.5.15 : 181.5.
इत्थं सताम्, 10.12.11 : 20.7.
इत्यादिष्टः, 3.12.15 : 102.8.
इत्युक्त्वा तान्, 10.85.52 : 57.1.
इदं विष्णुः, RV 1.22.17 : 36.1.
इदं शरीरम्, 7.2.42 : 167.3.
इदं हि पुंसः, 1.5.22 : 224.4.
इन्द्रियं त्विन्द्रियाणाम्, 10.85.10 : 62.2.
इन्द्रियाणि शरान्, 12.11.16 : 73.7.
इन्द्रियेषु क्रिया, 7.15.52 : 139.1;175.7.
इन्द्रियैर्वाक्, भगवत्प्रसादाचार्य on 11.2.36: 216.1(iv).
इन्द्रो भगवता, 8.14.7 : 108.1.
इन्द्रो मायाभिः, RV 6.47.18 : 155.1.
इन्द्रो वह्निः, वह्निपुराण quoted in शब्दकल्पद्रुम : 67.2.
इमे वयम्, 8.5. 31 : 63.2 (iii).
इमे वै लोकाः, ŚB 13.6.2.1 : 202.9.
इष्टं दत्तम्, 11.3.28 : 211.1.
इष्टापूर्तेन, 11.11.47 : 138.1.
इष्ट्वेह देवताः, 11.10.22 : 181.3.
इह खलु, विश्वनाथ on 10.29.1 : 42.1.

ई

ईक्षेत चिन्ता, 2.2.12 : 194.5.
ईक्षेत विभ्रमम्, 11.14.23 : 166.6.
ईश्वरतुष्टेः, Śā. 63 : 222.4 (ii).
ईश्वरम् = अनिरुद्ध, श्रीधर on 10.87.10 : 101.3.
ईश्वराणां वचः, 10.29.32 :54.1.
ईश्वरे तदधीनेषु, 11.2.46 : 214.4.

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उक्तं हि भक्ति, श्रीधर on 3.29.35 : 187.3.

उत्पत्तिं प्रलयम्, VP 6.5.78 : 50.8.

उदरमुपासते, 10.87 18 : 88.2.

उदाप्लुतं विश्वम्, 3.8.10 : 111.3.

उदाररुचिर, 10.38.31 : 59.1 (xi).

उपगीयमानचरितः, 10.66.21 : 99.4.

उपगुह्यात्मजाम्, 10.4.7 : 39.4.

उपधर्मस्तु, 7.15.13 : 176.5.

उप्यमानं मुहुः, 7.11.33 : 185.7.

उभयं स्मरतः, 6.16.56 : 163.8.

उरःस्थलम्, 2.1.28 : 150.3.

ऋ

ऋणं ह वै, ŚB 1.7.2.1-5 : 179.10.

ऋतं च सुनृता, 11.19.38 : 189.7.

ऋतेऽर्थं यत्, 2.9.33 : 79.1.

ऋषयो मनवः, 1.3.27 : 95.7.

ऋषिमाद्यम्, 3.9.35 : 106.5; 242.2.

ए

एक एव, 7.6.21 : 155.6.

एक एव परः, 10.54.44 : 157.10.

एक एव सर्वेषाम्, वंशीधर on 11.19.27 : 197.2 (i).

एकदा क्रीडमानाः, 10.8.32 : 41.4.

एकद्वित्रि, 11.7.22 : 87.6.

एकधा हृदयेन, 3.6.9 : 149.1 (iii).

एकवक्त्रश्चतुर्बाहुः, VD 3.85.10 : 66.1 (iii).

एकवक्त्रः, VD 3.64.2 : 66.1 (iv).

एकस्मिन्नपि, 11.22.8 : 27.6.

एकस्यापि बहूनि, निरुक्त 7.5 : 202.7.

एकं दश, गणितरत्नाकर quoted by वंशीधर on 3.11.33 : 112.5.

एकं सद् विप्राः, RV 1.164.46 : 20.8; 202.4.

एकादशासन्, 5.11.9 : 122.3.

एकायनशाखा, नागेश MGOLTC: 10.4.

एकायनं भगवः, Ch. U 7.1.2 : 10.5.

एकाहयने, 10.26.6 : 40.3.

एकांशेन=शेष, श्रीधर on 10.65.26 : 100.4.

एकीभवति, BU 4.4.2 : 126.5.

एकैकशः, 2.2.13 : 195.7.

एको नारायणः, 11.9.16 : 112.1 (ii).

एतच्च भद्राश्व, श्रीधर on 5.16.6 : 153.12 (ii).

एतत् कौमारजम्, 10.12.37 : 40.9 (i).

एतत् पदं तत्, 4.31.16 : 166.8.

एतत् संसूचितम्, 1.5.32 :218.1.

एतदण्डम्, 3.26.52 : 148.3.

एतदिष्टम्, 7.15.49 : 175.3.

एतदुपपुराणानाम्, BVP 4.131 : 3.5(i).

एतदेव तथा, VD 3.85.25 : 66.1(iii).

एतद् भगवतः, 11.29.36 : 115.3.

एतन्नानावताराणाम्, 1.3.5 : 93.3.

एत यातं पथिभिः, RV 3.58.5 : 130.2 (A) (i).

एतस्यां दक्षिणस्याम् Ai.B. 8.3.14: 9.2(ii).

एतं ह्येव बह्वृचाः, Ai. Ā 3.2.3.12 : 202.5.

एतावानात्म, 11.28.36 : 32.5.

एतावानेव मनुजैः, 6.16.63 : 32.4; 188.5.

एतावानेव लोके, 7.7.55 : 213.8.

एतावान् सर्व, 11.21.43 : 169.3.

एतावांस्तु, मेधातिथि on मनु 2.6 : 208.7.

एताः संसृतयः, 11.2.32 : 122.2.

एते गुणमयाः, 11.2.31 : 122.2.

एते घोराः, 11.30.5 : 49.3.

एते चान्ये, 1.16.29 : 61.1.

एते चांशकलाः, 1.3.28 : 93.7.

एते यमाः, 11.19.35 : 189.4.

एतेषां कविः, 5.1.26 : 32.6.

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एभिस्त्रिवर्णैः 7.7.26 : 169.8.
एवमन्यर्क, 11.3.55 : 235.3.
एवमघटमान, 5 8.26 : 231.4.
एवमन्वीक्ष, 11.24.28 : 166.3.
एवमभ्यसतः, 7.15.34 : 193.3.
एवमादौ, श्रीधर on 11.4.17 : 96.2.
एवं कर्मविशुद्धया, 5.7.7 : 212.3; 213.6.
एवं कामाशयम्, 7.11.34 : 185.7.
एवं कृशम्, 5.12.10 : 167.6.
एवं क्रियायोग, 11.27.49 : 208.8.
एवं गुणैः, 7.2.24 : 159.7; 165.3.
एवं त्रिवृत्, 3.27.13 : 31.5;164.7.
एवं नानाविधम्, 10.85.5 : 62.2.
एवं निरुक्तम्, 5.12.9 : 167.6.
एवं नृणाम्, 1.5.34 :185.9;218.1.
एवं पञ्चविधम्, 4.29.74 : 30.1;158.7 (i).
एवं परेत्य, 3.32.10 : 139.4.
एवं पुराण, BVP 4.131.21 : 1.5.
एवं पुरा धारणया, 2.2.1 : 199.5.
एवंप्रभावः, 5.25.13 : 100.7.
एवं मनः, 5.5.6 :120.4 (i).
एवं युगानुरूप, 11.5.35 : 108.2.
एवं विक्रीडतोः, 10.34.25 : 43.3.
एवंविधा भगवतः, 10.21.20 : 229.7.
एवं विवदताम्, 11.22.5 : 28.2.
एवं सदा कर्म, 9.4.21 : 206.5.
एवं समाहित, 11.14.45 : 197.1.
एवं स वीर, 4.23.13 : 192.2.
एवं संचिन्त्य, 10.28.14 : 174.5.
एवं सा कपिल, 3.33.30 : 215. 7.
एवं स्वचित्ते, 2.2.6 : 210.5.
एवं हरौ, 3.28.34 : 196.2 (ii).
एष एकायनः, ĪS 1.43 : 10.3.
एष ते रुद्र, 4.6.53 : 104.5.
एष देवयानः, शंकर on Ch. U 5.10.2. : 130.1;136.3.
एष नित्योऽव्ययः, 6.16.9 : 156.7.
एष नैमित्तिकः, 12.4.4 : 117.3 (i).
एष प्राकृतिकः, 12.4.21 : 118.2.
एष वै परमः, 11.19. 21 : 188.2.
एष ह्यशेष, 3.6.8 : 149.1 (ii).
एषा बुद्धिमताम्, 11.29.22 : 218.2.

ऐ

ऐतदात्म्यम्, Ch. U 6.8.7 : 202.1.
ऐश्वर्यस्य, VP 6.5.74 : 34.3.
ऐश्वर्यं पारमेष्ठ्यम्, 3.32.15 : 140.1.

ओ

ओजः सहः, 12.11.14 : 73.7.
ओंकारम्, RV khila 33.22 after RV 10.116 : 35.4.
ओंकारात्, श्रीधर on 11.21.39 : 193.1(v).
ओं विष्णवे, 6.8.10 : 34.4 (ii).

औ

औपनिषदैर्ब्रह्म, श्रीधर on 1.2.11 : 21.2.

क

कतम एकः, BU 3.9.9 :201.4 (ii).
कति तत्त्वानि, 11.22.1 : 28.3.
कत्येव देवाः, BU 3.9.1 : 201.4 (i).
कथादिषु, Nā. 17 : 221.5.
कन्यापुरे, श्रीधर on 10.59.33 : 46.1 (ii).
करुणः = कृपालुः, श्रीधर on 7.9.11: 220.2(ii).
करोति काम, 11.13.13 : 160.5.
कर्णिकायाम्, 11.14.37 : 73.1;195.4.
कर्मणा कर्म, 10.84.35 : 210.7;217.7.
कर्मण्यस्मिन्, 1.18.12 : 222.6.
कर्मनिर्हारम्, 3.29.10 : 234.1.
कर्मभिर्गूढ, 11.17.55 : 179.5.
कर्मभिर्भ्राम्यमाण, 10.47.67 : 243.7.
कर्मयोगम्, 11.3.41 : 174.1 (i); 217.6.
कर्म विहितम्, श्रीधर on 11.3.43 : 176.2(ii).

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कर्मशुद्धिः, 11.21.15 : 212.2.
कर्मस्वसंगमः, 11.19.38 : 190.4.
कर्माणि कर्मभिः, 11.3.6 :89.1.
कर्माण्यारभते देही, 7.7.47 : 123.4.
कर्माण्यारभते येन, 4.29.58 : 124.9.
कर्माशयम्, 5.5.14 : 120.7.
कलेर्दोषनिधेः, 12.3.51 : 224.1.
कलौ खलु, 11.5.38 : 6.6.
कलौ नष्टदृशाम्, 1.3.44 : 204.7.
कल्पान्त एतत्, 4.9.14 : 73.4; 86.3.
कविर्हरिः, 5.4.11; 11.2.21 : 13.2 (i); 67.4 (i).
कश्चिन् महानहिः, 10.34.5 : 43.2.
कस्तं चराचर, 4.2.2 : 103.5.
काण्वीं शाखाम्, JSa pp 115-16: 13.4(ii).
कात्यायनि, 10.22.4 : 229.8.
कान्तिस्तेजः, 10.85.7 : 62.2.
काम ईहा, 11.25.3 : 121.5.
कामकर्मेन्द्रिय, 9.8.27 : 80.2.
कामत्यागः, 11.19. 37 : 190.6.
कामं क्रोधम्, 10.29.15 : 57. 7; 237.4 (ii).
कामादिभिः, 7.15.35 : 193.3.
कामाद् द्वेषात्, 7.1.29 : 237.4 (i).
कामिनः कृपणाः, 11.21.27 : 185.1.
कायेन गमनादि, गिरिधारिलाल on 11.2.36 : 216.1 (ii).
कायेन वाचा, 11.2.36 : 217.1.
कार्यकारण, 7.15.63 : 140.3.
कार्यब्रह्मलोक, शंकर on BS 4.3.10 : 132.1.
कालचक्रम्, श्रीधर on 3.21.18 : 119.7.
कालरूपोऽवतीर्णः, 1.13.48 : 116.13.
कालसंज्ञाम्, 3.6.2 : 148.1.
कालस्रोतः, 12.4.36 : 117.2.
कालं कर्म, 2.5.21 : 27.2.
कालः कलयताम्, 10.56.27 : 88.9.
कालः स्वभावः, ŚU 1.2 : 27.3.
कालात्मनोश्च, 7.3.10 : 119.5.
कालाद् गुण, 2.5.22 : 27.4; 112.4; 144.1.
कालेनोपसंजिहीर्षतः, 5.25.3 : 104.7.
कालो दैवम्, 10.63.26 : 77.4.
कालो भवान्, 8.17.27 : 116.5.
कालोऽयमर्थकृत्, 8.21.19 : 116.14.
कालोऽयं द्वि, 3.11.37 : 119.8.
कालोऽयं परमाण्वादिः, 3.11.38 : 119.4.
किरातहूण, 2.4.18; 2.7.46 : 6.7 (ii); 14.2.
किशोरौ, 10.38.29 : 59.1 (xi).
किं चित्रमच्युत, 11.29.4 : 228.3.
किं तर्हि पूजाम्, श्रीधर on 7.9.11 : 242.5 (ii).
किं त्वाशिषः, 8.3.19 : 63.3 (i).
किं मया हतया, 10.4.12 : 39.6.
किं विधत्ते, 11.21.42 : 185.3.
कीटः पेशस्कृता, 7.1.27 : 238.2 (i).
कीर्तननमस्या, Sva. on Śā. 62 : 222.2.
कुमारनारद, श्रीधर on 1.3.28 : 94.2.
कुर्वन्ति हि त्वयि, 10.29.33 : 209.11.
कुर्वन्नेवेह, Īśa U 2 : 202.2 (i).
कुसुमितवन, 10.21.2 : 229.3.
कृतयुगे चत्वारि, श्रीधर on 3.11.19 : 113.2 (ii).
कृतं त्रेता, 3.11.18 : 113.2 (i).
कृतं त्रेता द्वापरम्, 11.5.20 : 35.1;108.2.
कृते यत्, 12.3.52 : 221.6; 224.2.
कृते शुक्लः, 11.5.21 : 35.1.
कृत्वा तावन्तम्, 10.33.20 : 56.6.
कृष्णवर्णम्, 11.5.32 : 35.1.
कृष्णस्तु भगवान्, 1.3.28 : 34.6; 209.3.
कृष्णं विदुः, 10.29.12 : 237.5.
कृष्णः पूर्ण, वंशीधर on 1.3.28 : 94.3 (i).

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कृष्णाङ्घ्रि, 6.3.33 : 226.5.
कृष्णावतारो हि, वंशीधर on 7.1.46 : 37.4.
कृष्णे स्वधाम, 1.3.44 : 203.8.
केचनैतज्ज्योतिः, 5.23.4-5 : 72.2 (ii); 152.3.
केचित् कर्म, 4.11.22 : 111.1.
केचित् षट्, 11.22.2 : 27.5.
केचित् सप्त, 11.22.3 : 27.5.
केवलानुभव, 7.6.23 : 155.5.
केवलेन हि, 11.12.8 : 237.6.
कोऽतिप्रयासः, 7.7.38 : 228.5.
को नु मेऽतितरेत्, 8.12.39 : 103.4.
को न्वत्र ते, 7.9.42 : 213.3.
को न्वर्थः, 11.10.19 : 181.3.
को वेत्ति, 10.14.21 : 25.2.
को ह्येवान्यात्, TU 2.7.7 : 23.1.
कौमारं पञ्चम, श्रीधर on 10.12.37 : 40.9 (ii).
कौशेयवाससी, 10.66.14 : 60.2 (iii).
कौस्तुभ, 12.11.10 : 73.7.
क्रियाफलं धर्माख्यम्, 5.7.6 : 213.5.
क्रियायोगम्, 11.27.1 : 208.6.
क्रियाशक्तिः, 3.26.23 : 146.5 (i).
क्रीडस्यमोघ, 2 9.27 : 78.5.
क्रोधो लोभ., 11.25.4 : 121.5.
क्वचित् क्वचित्, 11.5.39-40 : 6.6.
क्वचित्=यदा, श्रीधर on 11.10.5 : 191.2 ii).
क्वचिद् गुणः, 11.21.16 : 184.2 (ii).
क्व देहः, 8.16.19 : 30.4;79.6.
क्वाहं तमः, 10.14.11 : 105.8.
क्वेमाः स्त्रियः, 10.47.59 : 238.1.
क्षित्यादिभिः, 6.16.37:86.1.
क्षित्यादीनामिह, 7.15.59:167.5.
क्षेत्रज्ञसाक्ष्यः, 5.11.7:124.4.
क्ष्माम्भोऽनल, 3.32.9:139.4,

ख

खं = छिद्रम्, कल्पतरु on BS 4.3.2 : 131.2 (D) (i).
खं वायुम्, 11.2.41 : 214.3.

ग

गच्छोद्धव, 11.29.41 : 49.5.
गदास्थाने, VD 3.85.22 :66.1 (iii).
गन्धमाल्य, 11.3.53 : 235.4.
गन्धर्वविद्या, 2.6.43 : 92.4.
गन्धाकृति, 5.11.10 : 122.3.
गयं नृपः कः, 5.15.9 : 95.4.
गायत्र्या प्रारम्भेण, श्रीधर on 1.1.1 : 5.1
गुणकर्मानुबद्धम्, 5.11.8 : 124.3.
गुणव्यक्तिः, 6.19.13 : 69.2.
गुणानुरक्तम्, 5.11.8 : 121.3.
गुणावतारैः, 3.7.28 : 97.3.
गुणाः = विषयाः, श्रीधर on 3.25.32 : 236.3.
गुणेषु गुण, 7.6.21 : 156.5.
गुणेष्वसङ्गः, 11.19.27 : 173.4.
गुणेष्वसङ्गो वशिता, 11.15.5 : 68.1.
गुरुर्न स स्यात्, 1.5.18 : 181.5.
गुरूणां च, 6.2.16 : 230.6.
गुर्वग्न्यतिथि, 6.1.57 : 231.3.
गृहस्थस्य क्रिया, 7.15.38 : 181.1.
गृहं वनं वा, 11.17.38 : 179.7.
गृहाश्रमः, 5.14.4 : 179.9.
गृहीत्वापर, 10.11.43 : 40.7.
गृहीत्वापि, 11 2.48 : 240.1.
गृह्यमाणैः, 10.10.32 : 156.6.
गोगोपीनाम्, 10.13.25 : 214.1.
गोत्रक्षत्रियाख्येभ्यः, पा. 4.3.99 : 8.2 (ii).
गोपरूपी प्रलम्बः, 10.19.17 : 40.12.
गोपीनां तत्, 10.29.35 : 54.2.
गोपैर्मखे, 2.7.32 : 42.2.
गोप्यः कामात्, 7.1.30 : 237.4 (iii).

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गोविन्द ! नीयताम्, 10.18.8 : 56.3.
ग्रन्थोऽष्टादश, PP उत्तरखण्ड 195.29 : 4.4.

घ

घटे भिन्ने, 12.5.5 : 157.9.
घनो यथार्क, 12.4.33 : 170.4.
घ्राणेन गन्धम्, 2.2.29 : 142.1 (i).

च

चक्रपाणेरपि, विश्वनाथ on 7.15.14 : 243.5.
चक्रस्थाने भवेच्चर्म, VD 3.85.26 : 66.1 (iii).
चक्रस्थाने भवेच्चापम्, VD 3.85.24: 66.1 (iii).
चक्षुष्टो वा, शंकर on BU 4.4.2 : 127.2 (iv).
चक्षुष्टो वा मूर्ध्नः, परिमल on BS 4.2.17 : 135.2.
चतुर्भुजम्, 10.51.25 : 60.2 (ii).
चतुर्युगसहस्रं तु, 12.4.2 : 114.1.
चतुर्युगानां च, 3.8.12 : 111.5.
चतुर्युगान्ते, 8.14.4 : 108.1.
चत्वारि त्रीणि, 3.11.19 : 113. 2 (i).
चत्वारोऽस्य, 10.63.49 : 47.1 (ii).
चन्द्रमसो विद्युतम्, Ch. U 4.15 : 135.3.
चलाचलेति, 11.27.13 : 233.1 (i).
चार्वब्जकोष, 10.61.3 : 58.1.
चित्तेन हृदयम्, 3.26.70 : 151.2; 157.5.
चूतप्रवाल, 10.21.8 : 59.1 (v).

छ

छन्दोमयः, 11.21.39 : 193.1 (iii).
छन्दोमयेन, 3.3.31 : 73.2.
छन्नः कलौ, 7.9.38 : 37.5.

ज

जगृहे पौरुषम्, 1.3.1 : 93.3.
जघन्यो नोत्तमाम्, 7.11.17 : 178.3.
जडानां प्रकाशः, श्रीधर on 11.7.23 : 163.1 (i).
जनो जनस्य, 8.24.51 : 90.7.
जनोऽबुधः, 8.24.47 : 91.8.
जन्मकर्म, 10.51.37 : 85.7.
जन्म महतः, 2.5.22 : 84.3 (i).
जन्माद्यस्य, 1.1.1 : 19.4.
जयकाले तु, 7.1.8 : 88.10.
जाग्रत् स्वप्नः, 11.13.27 : 31.2; 163.10.
जाने त्वां सर्व, 10.56.26 : 86.9.
जितमजित, 6.16.40 : 204.1 (ii).
जीवञ्छवः, 2.3.23 : 211.3.
जीवयतीति, श्रीधर on 11.12.17 : 193.1 (ii).
जीवस्य यः, 10.70.39 : 110.2.
जीवाः श्रेष्ठाः, 3.29.28 : 206.2.
जुगुप्सा ह्रीः, 11.19.40 : 190.2.
जुगुप्सितं धर्म, 1.5.32 : 181.4.
ज्ञातोऽहं भवता, 3.9.36:242.2.
ज्ञात्वाज्ञात्वा, 11.11.33:239.5.
ज्ञानयोगश्च मन्निष्ठः, 3.32.32:174.3; 187.2.
ज्ञानशक्ति, VP 6.5.79:50.7.
ज्ञानं च प्रकृतेः, 11.22.11:28.6.
ज्ञानं चानुयुगम्, 8.14.8:108.3.
ज्ञानं चैकात्म्य, 11.19.27:197.2 (i).
ज्ञानं तदेतत्, 7.6.27:210.10.
ज्ञानं परम, 2.9.30:106.2.
ज्ञानं विरक्तिः, 1.16.27:61.1.
ज्ञानं विशुद्धम्, 5.12.11 : 22.1; 167.6.
ज्योतिश्चक्रम्, 10.8.38 : 41.4.
ज्योतिः परम्, 8.7.31 : 77.7.

त

त इह ''''कीटः Ch. U 6.9.3 : 143.2 (ii).
त एते भगवत्, 11.2.22 : 213.4 (i).
त एव नियमाः, 8.16.61 : 217.5.
तच्छ्रद्धधा, 3.32.3 : 138.5.

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तडिदन्ते, भामती on BS 4.3.3 : 131.2 (E) (vi).
तत उत्तरस्मात्, 5.22.17 : 151.5.
ततस्तेन, 3.26.51 : 149.1 (i).
ततः कालाग्नि, 2.10.43 : 105.2.
ततः कृष्णः, 10.13.18 : 56.5.
ततः परस्तात्, 5.20.42 : 152.6.
ततो धर्मम्, 8.14.5 : 108.1.
ततो नन्दव्रजमितः, 3.2.26 : 39.8.
ततो ब्रह्म, 8.5.18 : 106.10.
ततोऽभवत्. 3.5.27 : 145.4.
ततो भुज, 10.63.31 : 47.1 (i).
ततो वर्णाश्च, 3.29.31 : 206.2.
ततो विशेषम्, 2.2.28 : 142.1 (i).
तत् कर्म हरि, 4.29.49 : 217.3.
तत्तस्थुषश्च, 11.6. 17 : 89.3.
तत्तेऽनुकम्पाम्, 10.14.8 : 244.5.
तत्तेऽर्हत्तम, 7.9.50 : 228.2.
तत्र पापकर्म, वंशीधर on 11.2.36 : 218.6.
तत्र भागवताः, शंकर on BS 2.2.42: 9.8.
तत्र यमनियमान्, श्रीधर on 3.28.2 : 190.7.
तत्र राजन्य, 10.59.33 : 46.1 (i).
तत्रापि च, 10.39.43 : 43.11.
तत्रापि सर्व, 3.29.29 : 206.2.
तत् सवितुः, RV 3.62.10 : 19.1 (i); 219.2.
तत् सृष्ट्वा, TU 2.6 : 83.4 (i).
तथापि तच्छक्ति, 6.17.23 : 88.8.
तथापि भक्तान्, 10.38.22 : 91.2.
तथापि भूमन्, 10.14.6 : 239.4 (i).
तथाप्यहं न, 10.54.14 : 116.1.
तथा विलसित, 1.2.31 : 82.2.
तथा सति, श्रीधर on 11.2.36 : 217.2.
तथेति तेन, 10.45.46 : 56.8.
तथेति मीलित, 10.19.12 : 56.2 (ii).
तदनन्तरम्, वंशीधर on 11.14.44 : 196.5.
तदन्ते प्रलयः, 12.4.3 : 114.4.
तदर्धमायुषः, 3.11.33 : 115.1.
तदश्मसारम्, 2.3.24 : 211.3.
तदा शुचिवन, 10.17.21 : 56.2 (i).
तदा संहृत्य, 2.5.33 : 148.6.
तदिदं काल, 8.11.8 : 116.4.
तदिदं स्मरणम्, Ṣaṭ San, p 622: 221.3.
तदेतत् चतुष्पाद्, Ch. U 3.18.2 : 20.12.
तदेतत् षोडश, 6.1.51 : 161.8.
तदेतद् ब्रह्म, BU 2.5.19 : 155.3.
तदेव रम्यम्. 12.12.49 : 224.7.
तदैक्षत, Ch. U 6.2.3 : 78.1.
तद् य इत्थम्, Ch. U 5.10.1-2: 128.1; 129.4; 130.2 (C) (iv).
तद् य इह रमणीय, Ch. U 5.10.7 : 143.1 (i).
तद्विश्वनाभिम्, 2.2.25 : 141.4; 152.8.
तद्वै पदम्, 2.7.48 : 23.3; 24.7.
तद्वै भगवतः, 1.3.3 : 82.2; 93.3.
तद् व्रजस्त्रियः, 10.21.3 : 229.5.
तन्न प्रसीद, 10.29.38 : 237.3.
तन्माययार्थम्, 4.7.44 : 79.7.
तन्मायाफल, 11.24.3 : 24.4; 155.4.
तन्मूर्त्तेः, श्रीधर on 8.6.9 : 76.1 (ii).
तन्मूला देवताः, 10.4.42 : 38.8; 93.4.
तन्मे भवान्, 10.52.39 : 228.7.
तप आतिष्ठ, 3.12.18 : 103.3.
तपः शौचम्, 1.17.24 : 205.18.
तपो दिव्यम्, 5.5.1 : 209.7.
तमक्रतुः पश्यति, Kaṭh. U 2.20 : 203.4.
तमग्निमपिवत्, 10.17.25 : 56.2 (i).
तमस्तदासीत्, 8.3.25 : 81.6 (ii).
तमस्तदासीत्, RV 10.129.3 : 85.1.
तमालोक्य, 10.51.24 : 60.2 (ii).

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तमितिहासश्च पुराणञ्च, AV 15.6.11: 2.3.
तमिममहम्, 1.9.42 : 87.4.
तमेव देवम्, ŚU 6.18 : 203.5.
तयाऽऽत्मभूतया, 11.27.24 : 227.3.
तयाऽऽत्मभूतया=स्वेनैव, श्रीधर on 11.27.24 : 234.3 (iii).
तयोरेकतरः, 11.24.4 : 24.4; 155.4.
तयोर्द्विजवरः, 10.45.33 : 44.5.
तर्पणं प्राणनम्, 10.85.8 : 62.2.
तलातले, 5.24.28 : 153. 8.
तस्मात् केन, 7.1.31 : 57.5; 237.2.
तस्मात् परतः, 5.23.1 : 151.6.
तस्मात् प्रियतमः, 10.14.54 : 89.7 (i).
तस्मादग्निहोत्रादीनि, शंकर on Īśa U 2 : 202.2 (ii).
तस्मादर्थाश्च, 7.7.48 : 214.2.
तस्माद् दैव, 7.15.11 : 185.5.
तस्माद् वैर, 7.1.25 : 237.2.
तस्मान् मयि, 3.29.33 : 206.2.
तस्माल्लोकम्, 10.49.25 : 166.4.
तस्मिन् ब्रह्मणि, 4.7.52 : 97.6.
तस्मिन् महत्, 4.29.40 : 225.1.
तस्मिँल्लब्धपदम्, 3.28.20 : 195.6.
तस्मै नमः, 3.12.32 : 82.1.
तस्मै स्वलोकम्, 2.9.9 : 70.2; 106.1.
तस्य जीवन्मुक्तिम्, श्रीधर on 3.28.37 : 197.4.
तस्य पुत्रशतम्, 9.3.29 : 47.3.
तस्य मूलदेशे, 5.25.1 : 153.10.
तस्य ह वा, Ch. U 8.3.4 : 21.4.
तस्य हैतस्य, BU 4.4.2 : 127.2 (i).
तस्या अधीश्वरः, 6.19.12 : 69.2.
तस्यापि द्रष्टुः, 2.5.7 : 96.3.
तस्यैव चान्ते, 3.11.35 : 115.2.
तस्यैव मेऽभूः, 10.16.50 : 91.3.
तं गोरजः, 10.15.42 : 59.1 (iii); 229.4.
तं तदा पुरुषम्, 11.5.28 : 35.1.
तं तदा मनुजाः, 11.5.25 : 35.1.
तं त्वौपनिषदम्, BU 3.9.26 : 34.2 ; 202.13.
तं ब्रह्मनिर्वाण, 4.6.39 : 103.1.
तं मत्वा, 10.9.14 : 40.4.
तं वत्स, 10.11.42 : 40.7.
तं विद्याकर्मणी, BU 4.4.2 : 127.3.
तं वीक्ष्य, 10.47.1 : 60.2 (i).
ता नाविदन्, 11.12.12 : 212.6.
तान्त्रिकाः, 12.11.2 : 37.1; 63.7.
तान् वैद्युतान् पुरुषः, BU 6.2.15 : 135.4.
ताभिर्विधूत, 10.32.10 : 57.10.
तावत् कर्माणि, 11.20.9 : 173.5; 207.1.
तावत् त्रिभुवनम्, 3.11.30 : 105.1.
तावत् प्रमोदते, 11.10.23 : 181.3.
तावदुत्थाय, 10.74.43 : 48.2.
तावद् रागादयः, 10.14.36 : 228.1.
तावद् व्रजौकसः, 10.41.8 : 43.12.
तावानयम्, 5.11.7 : 123.3.
तावाश्वास्य, 3.24.20 : 106.9.
तास्तथा तप्यतीः, 10.39.35 : 43.9.
तां गृहीत्वा, 10.4.8 : 39.5.
ताः कृष्णवाहे, 10.3.49 : 38.6.
तिस्र एव देवताः, निरुक्त 7.5 : 98.3.
तिस्रः कोट्यः, 10.90.41 : 49.2.
तुभ्यं मद्विचिकित्सायाम्, 3.9.37 : 242.2.
तृतीयमृषि, 1.3.8 : 13.3 (i).
तृष्णया भव, 7.13.23 : 124.2.
ते तु ब्रह्म, 10.28.16 : 174.5.
तेन पाञ्चरात्रस्य, नीलकण्ठ on MB 12.349.73 : 11.4 (ii).
तेन स ऊर्ध्वं, कल्पतरु on BS 4.3.2 : 131.2 (D) (i).
तेनात्मना, 2.2.31 : 142.1 (i).
ते नाधीत, 11.12.7 : 191.6; 229.1; 237.6.

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तेनास्य तादृशम्, 4.29.65 : 125.3.
तेनैव सत्य, 6.8.33 : 63.8.
ते य एवमेतत्, BU 6.2.15:130.2 (C) (ii).
तैजसात्तु, 2.5.31 : 146.3 (i).
तैजसात्तु विकुर्वाणात्, 3.26.29 : 98.10; 100.11 (ii).
तैर्दर्शनीय, 3.25.36 : 215.1.
तैस्तान्यघानि, 6.2.17 : 230.6.
तोकेन जीव, 2.7.27 : 39.9.
तौ रेजतुः, 10.43.19 : 60.1 (ii).
त्रयस्ते विबुध, 4.1.29:98.7.
त्रयाणामेक, 4.7.54:97.8.
त्र्यारुणिः, 12.7.5:3.4 (ii).
त्रिभुवनविभव, 11.2.53:240.1.
त्रेतामुखे, 11.17.12:177.2.
त्रेतायां रक्त, 11.5.24:35.1.
त्रैमासिकस्य, 2.7.27:39.12.
त्रैलोक्यां दह्य, 3.11.29:117.3 (ii).
त्रैवर्गिकायास, 6.11.23:244.2.
त्र्यम्बकं यजामहे, RV 7.59.12:101.7.
त्वमात्मनीश, 7.9.35 : 83.5 (ii).
त्वमीशिषे, 7.3.29 : 86.8.
त्वमेक एवास्य, 10.2.28 : 97.5.
त्वया खलु, 1.1.6 : 5.4 (i).
त्वयोदितोऽयम्, 10.48.23 : 109.10.
त्वय्यम्बुज, 10.2.30 : 226.3.
त्वं क्रतुः, 4.7.45 : 36.3; 220.3.
त्वं देहतन्त्रः, 3.33.5 : 109.1.
त्वं नित्यमुक्त, 4.9.15 : 81.8 ; 162.4.
त्वं भक्तियोग, 3.9.11 : 91.5 ; 243.9.
त्वं वै प्रजानाम्, 8.17.28 : 91.6.
त्वं सर्वलोकस्य, 8.24.52 : 90.9.
त्वं हि ब्रह्म, 10.63.34 : 77.6.
त्विषाताद्भुम्, 10.19.27 : 40.12.

द

दक्षिणेन पथा, 3.32.20 : 143.1 (ii); 175.6.
दग्धाशयः, 4.22.27 : 158.2.
दत्तः कुमारः, 11.4.17 : 95.5.
दत्तात्रेयश्च, वंशीधर on 1.3.28: 94.3 (i).
दत्त्वा वरम्, 7.12.14 : 179.4.
ददर्श कृष्णम्, 10.38.28: 43.10;59.1 (xi).
ददर्श तद्भोग, 10.89.54 : 100.8.
ददृशुस्ते, 10.73.2 : 60.2 (iv).
दशमस्य, 2.10.2 : 13.1.
दास्यं गतानाम्, 10.12.11 : 209.12.
दिव्यं सहस्राब्दम्, 2.9.8 : 106.1.
दिशश्च वातश्च, श्रीधर on 2.5.30 : 146.2 (ii) (b).
दिशां त्वम्, 10.85.9 : 62.2.
दुरत्ययेऽध्वनि, 5.13.1 : 124.8.
दुर्गाद्या विष्वक्सेन, जीवगोस्वामी on 11.27.29 : 67.1 (iv).
दुर्गां विनायकम्, 11.27.29 : 67.1 (iii).
दूरे क्रीडनक, 6.1.29 : 231.2.
दृढं प्रलब्धाः, 10.22.22 : 230.4.
दृष्टं तव, 10.69.18 :226.1.
दृष्ट्वार्भकान्, 10.12.14 : 39.11;40.8.
देवकी रोहिणी, 11.31.18 : 49.9.
देवक्यां देव, 10.3.8 : 38.4;209.9 (ii).
देवतिर्यङ्मनुष्य, 5.20.46 : 107.2.
देवदत्तमिमम्, 10.63.41 : 226.8.
देवर्षिभूत, 11.5.41 : 228.8.
देवसंज्ञितम्, 10.10.10 : 159.3 (i).
देवानाम् = द्योतन, श्रीधर on 3.25.32 : 236.1 (iii).
देवानां गुण, 3.25.32 : 236.1 (i).
देवा यद् यज्ञम्, RV 10.90.15 : 201.2.
देशे शुचौ, 7.15.31 : 193.3.
देह आद्यन्त, 10.54.45 : 158.5.
देहस्तु सर्व, 7.7.23 : 163.2; 167.4.
देहं च तम्, 3.28.37 : 197.5.
देहं मनोमात्रम्, 11.23.50 : 220.1.

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देहादिभिः, 7.13.29 : 124.7.
देहादिव्यतिरिक्त, श्रीधर on 11.7.23 : 162.7 (ii).
देहेन्द्रियप्राण, 11.2.49 : 240.1.
देहे पञ्चत्वम्, 10.1.40 : 126.3 (ii).
देहोऽपि दैव, 3.28.38 : 197.3.
देहोऽसवः, 6.4.25 : 166.1.
दैत्यो नाम्ना, 10.7.20 : 40.2.
दैवात् क्षुभित, 3.26.19 : 145.1.
दैवाधीनेषु, 3.3.23 : 116.2 (i).
दैवाल्लब्धेन, 3.28.2 : 190.5.
द्रव्यस्वभाव, 5.11.11 : 122.4.
द्रव्यं देशः, 11.25.30 : 123.1.
द्रव्यैः प्रसिद्धैः, 11.27.15 :227.2.
द्वापरे छत्र, वंशीधर on 11.5.27:37.3(ii).
द्वापरे भगवान्, 11.5.27 : 35.1.
द्वारकां हरिणा, 11.31.23 : 50.1.
द्विपरार्धावसाने, 3.32.8 : 139.4.
द्विपरार्धे, 12.4.5 : 118.2.
द्विषतः परकाये, 3.29.23 : 234.3.
द्वे अस्य बीजे, 11.12.22 : 161.9.
द्वे जानुनी, 2.1.27 : 150.3.

ध

धर्मबाधो विधर्मः, 7.15.13 : 176.1.
धर्ममूलं हि, 7.11.7 : 174.7; 208.1.
धर्मव्यतिक्रमः, 10.29.30 : 54.1.
धर्मस्ते गृह, 7.15.74 : 179. 8.
धर्मः प्रोज्झित, 1.1.2 : 204.4.
धर्मार्थकामः, 7.6.26 : 210.11.
धर्मार्थम्, 11.21.4 : 184.1 (i).
धर्मे चार्थे च, 11.25.7 : 122.5.
धर्मो भागवतानाम्, 7.10.44 ; 204.3.
धातर्यदस्मिन्, 3.5.39 : 226.2.
धातवोऽवयवित्वात्, 7.15.60 : 167.5.
धिया निगृह्य, 3.12.7 : 102.7.
धिष्ण्येष्वेषु, 11.11.46 : 232.3.
धीर्वृत्तिः, 3.12.13 : 103.10.
ध्यायमानो····मुनि, 5.25.7 : 100.3.
ध्यायेत् स्वदह्र, 3.28.33 : 196.1.
ध्वजवज्र, 10.38.30 : 59.1 (xi).

न

न कामकर्म, 11.2.50 : 240.1.
न केनचित्, 11.23.57 : 121.2.
न खलु गोपिका, 10.31.4 : 209.10.
न घटत उद्भवः, 10.87.31 : 158.9.
न जातु कामः, 9.19.14 : 160.9.
न तद् विचित्रम्, 7.8.25 : 62.5.
न तस्य कश्चित्तपसा, 5.1.12 : 87.1.
न तस्य कश्चित् प्रतीपः, 6.17.22 : 89.8 (ii).
न तस्य कश्चित् सुहृत्, 10.38.22 : 90.3 (ii).
न तस्य काल, 12.4.19 : 144.2.
नत्वा भगवते, 7.11.5 : 208.2.
न त्वां वयम्, 9.10.14 : 86.4.
न दानं न, 7.7.52 : 210.1.
न देहिनाम्, 11.10.17 : 181.3.
न नाकपृष्ठम्, 10.16.37 : 226.9.
न निर्विण्णः, 11.20.8 : 173.6 (ii).
ननु यदि, श्रीधर on 5.7.6 : 219.1 (ii).
ननु व्यवायादीनाम्, श्रीधर on 11.5.11 : 182.3.
न नूनं भगव, 5.6.1 : 187.5.
नन्दसुनन्द, वंशीधर on 6.9.29: 67.1 (v).
नन्दं सुनन्दम्, 11.27.28 : 67.1 (iii).
नन्दः सुनन्दः, 8.21.16 : 67.1 (ii).
नन्दादयोऽष्टौ, 12.11.21 : 73.7.
नन्दादीन्, श्रीधर on 11.27.27-29 : 67.1 (vii).
न भारती, 2.6.33 : 106.4; 225.4.
नभोनिभं नभः, 12.11.15 : 73.7.
न मय्यावेशित, 10.22.26 : 57.8.
नमस्तस्मै, 10.87.46 : 96.1.
नमस्तुभ्यम्, 10.16.39 : 112.3.

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नमस्ते तुरीयाय, ŚB 14.8.15.10 : 23.2 (i).
नमस्ते देव, 10.59.25 : 109.7.
नमस्ते वासुदेवाय, 11.5.29 : 35.1.
नमस्ये त्वाम्, 10.62.7 : 103.8.
नमः सम्भवाय, VS 16.41 : 102.2.
नमामि त्वानन्त, 10.63.25 : 77.4.
नमो····तस्कराणाम्, VS 16.21 : 102.5.
नमो विज्ञानमात्राय, 6.16.19 : 26.2.
नमो विज्ञानवीर्याय, 3.15.5 : 106.3.
नमो विश्व, 4.24.35 : 100.11 (i).
न यदिदमग्रे, 10.87.37 : 168.6.
न यद् वचः, 1.5.10 : 224.8.
न यस्य जन्म, 11.2.51 : 240.1.
न यस्य माया, 5.17.19 : 100.2.
न यस्य लोके, 3.14 25 : 89.8 (i).
न यस्य साक्षात्, 7.15.77 : 209.9 (i).
न यस्य स्वः, 11.2.52 : 240.1.
न यस्याद्यन्तौ, 8.1.12 : 77.1.
नरका नाम, 5.26.4 : 152.4.
न वा अरे, BU 4.5.6 : 89.7 (ii).
नवैकादश, 11.19.14 : 28.4.
न व्यभिचरति, 6.16.43 : 204.5.
न श्रोता, 7.2.45 : 164.4.
नष्टशौचाः, 4.2.29 : 104.4.
नष्टे लोके, 10.3.25 : 77.3; 100.10.
नस्योतवत्, 6.3.12 : 88.6.
न हि एकायन, अप्पय, BS 2.2.44 : 11.2.
न हि भगवन्, 6.16.44 : 223.1.
न हि सत्यस्य, 12.4.30 : 168.3.
नहि संकल्पैक, श्रीधर on 10.37.12 : 78.3.
न ह्यच्युतम्, 7.6.19 : 209.13.
न ह्यस्यास्ति, 6.17.33 : 89.10.
नाचरेद् यस्तु, 11.3.45 : 176.2 (i).
नात्यन्तिकम्, 3.15.48 : 224.9.
नाद्य नो दर्शनम्, 10.86.44 : 83.5 (iv).
नानुभूतं क्व च, 4.29.64 : 125.3.
नान्तं विदामि, 2.7.41 : 92.2 (i).
नाभिह्रदात्, 3.9.24 : 85.4 (i).
नाम्नेति जैमिनिः, Śā. 61 : 231.6.
नायं वेद, 8.3.29 : 160.2.
नायं श्रियोऽङ्ग, 10.47.60 : 237.7; 243.2.
नारदोऽथ तथा, वंशीधर on 1.3.28 : 94.3 (i).
नारमयसे, श्रीधर on 10.14.14 : 20.4 (iii).
नारम् = जीव, श्रीधर on 10.14.14 : 20.4 (i).
नारस्यायनम्, श्रीधर on 10.14.14 : 20.4 (ii).
नारायणपरः, 2.5.16 : 20.2.
नारायणपराः, 2.15.15 : 20.2.
नारायणस्त्वम्, 10.14.14 : 20.3.
नारायणाभिधानस्य, 11.3.36 : 22.3.
नारायणाय ऋषये, 11.5.30 : 35.1.
नारायणाय विद्महे, TA 10.1.6 : 10.2.
नारायणोऽङ्गम्, 10.14.14 : 84.6.
नारायणो नरश्चेति, वंशीधर on 1.3.28 : 94.3 (i).
निगमकल्पतरोः, 1.1.3 : 14.3; 19.3; 203.9.
नित्यदा सर्व, 12.4.35 : 117.2.
नित्यदा ह्यङ्ग, 11.12.42 : 164.2.
नित्यो नैमित्तिकः, 12.4.38 : 118.5.
निर्बीजः सबीजः, श्रीधर on 3.28.34 : 196.2 (i).
निमज्ज्य तस्मिन्, 10.39.41 : 43.11.
निमित्ते, 4.22.29 : 157.8; 162.2.
नियच्छेद् विषयेभ्यः, 2.1.18 : 194.3.
निरहंकृतिः, 3.24.44 : 21.3.
निरुद्धसप्त, श्रीधर on 2.2.21 : 198.2.
निरुद्धानि, श्रीधर on 2.2.21 : 127. 2 (v).

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निरोधोऽस्य, 2.10.6 : 80.6.
निर्गुणे ब्रह्मणि, 11.15.17 : 199.3.
निर्वाणम् = लयम्, श्रीधर on 3.28.35 : 196.3 (ii).
निर्विण्णानाम्, 11.20.7 : 173.6 (i).
निवृत्तं कर्म, 11.10.4 : 185.6.
निशम्य तद्वक्तृ, 2.9.7 : 106.1.
निशावसाने, 3.11.23 : 114.5.
निषादस्त्री, मनु 10.39 : 178.5 (b).
नृसिंहो जामदग्न्यश्च, वंशीधर on 1.3.28 : 94.3 (i).
नैकात्मताम्, 3.25.34 : 215.3 (i); 241.2.
नैतच्चित्रम्, 10.15.35 : 82.7.
नैतत् समाचरेत्, 10.29.31 : 54.1.
नैतद् वताधीश, 3.21.20 : 243.10.
नैतन्मनः, 11.3.36 : 165.1.
नैतादृशः परः, 7.15.8 : 189.5.
नैतावता भगवतः, 12.10.30 : 109.13.
नैते संवत्सरम्, Ch. U 5.10.3 : 136.1.
नैवात्मनः, 7.9.11 : 90.2; 220.2 (i); 242.5 (i).
नैवोद्विजे, 7.9.43 : 213.3.
नैषा क्षत्रियाख्या, पतञ्जलि on पा. 4.3.98 : 8 5.
नैषा परावर, 7.9.27 : 243.1.
नैष्कर्म्यमपि, 1.5.12 : 205.1.
नैष्कर्म्यम्, श्रीधर on 11.3.41 : 174.1 (ii).
नो चेत् प्रमत्तम्, 7.15.46 : 143.5 (i).
नोत्सहेऽहम्, 10.40.27 : 160.13.
नौमीड्य, 10.14.1 : 59.1 (ii).
न्यग्रोधपोतम्, 12.9.20 : 73.5 (i); 86.2 (ii).
न्यवर्ततां स्वकम्, 10.89.62 : 48.10; 57.2.
न्यस्येदमात्मनि, 7.9.32 : 81.5.

प

पक्षपातेन श्रीधर on 7.9.38 : 38.1.
पञ्च क्लृप्ताः, मनु 3.69 : 180.3.
पञ्चभिः कुरुते, 6.1.50 : 120.2; 160.8.
पञ्चाग्निदर्शनम्, शंकर on Ch. U 5.10.2: 128.3.
पञ्चैतान् यः, मनु 3.71 : 180.3.
पतितः स्खलितः, 6.2.15 : 230.6.
पद्मकोषम्, 3.10.8 : 149.5.
पद्महस्तम्, 10.73.4 : 60.2 (iv).
पन्थानमनु, RV 10.2.7:130.2 (A) (iii).
परधर्मोऽन्य, 7.15 13 : 176.3.
परमेणात्मयोग, 6.9.33 : 91.10.
परस्ताद् यद्, 4.12.34 : 72.3 (ii).
परस्परानुप्रवेशात्, 11.22.7 : 27.6
परस्य दृश्यते, 3.26.49 : 147.2.
परः पुरुषः, 1.2.23 : 97.7.
पराभवस्तावत्, 5.5.5 : 120.1.
परावराणाम्, 11.9.18 : 81.3.
परावरेशः, 1.5.6 : 78.4.
परावरेषु, 7.6.20 : 156.5.
परास्य शक्तिः, ŚU 8.6 : 144.3(ii).
परित्यक्तगुणः, 4.20.10 : 188.6;213.1.
परोक्षवादः, 11.3.44 : 183.2;185 2.
परोरजः, 5.7.14 : 90.4.
पश्यन्ति ते, 3.25.35 : 215.3(i).
पश्यन्त्यदः, 1.3.4 : 82.6(i).
पातालमेतस्य, 2.1.26 : 150.3.
पाताले वासुकि, 5.24.31 : 153.9.
पादौ हरेः, 9.4.20 : 211.2;236.4.
पारं महिम्नः, 8.23.29 : 85.8.
पार्थिवाद् दारुणः, 1.2.24 : 98.1.
पालयन्ति, 8.14.6 : 108.1.
पिण्डे = देहे, श्रीधर on 11.27.22-23 : 233.3(i).
पिण्डे वाय्वग्नि, 11.27.23 : 227.3.

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पितृयाणे धूमादि, परिमल on BS 4.3.6 : 133.1(vii).
पुनर्वचनम्, मुक्ताफल 7.98 : 221.4.
पुरश्चक्रे, ŚB 14.5.5.18 : 32.1;158.1.
पुराणमेकमेव, MP 53.4 : 1.4.
पुराण्यनेन, 7.14.37 : 209.5.
पुरातनस्य कल्पस्य, MP 53.62 : 1.2.
पुरुषत्वे च, 11.7.21 : 87.6; 162.6.
पुरुषं जातम्, RV 10.90.7 : 93.2.
पुरुषं पुरञ्जनम्, 4.29.2 : 32.3; 161.4.
पुरुषं सत्त्व, 11.25.9 : 122.1.
पुरुषः प्रकृतिः, 11.22.26 : 164.8.
पुरुषेश्वरयोः, 11.22.11 : 27.6.
पुरुषो मानसः, शंकर on BU 6.2.15 : 133.1(i); 135.5.
पुष्पैश्चतुः, विजयध्वजतीर्थ on 3.17.21 : 60.2(v).
पुंसः = परमेश्वरस्य, श्रीधर on 1.3.28 : 93.8.
पुंसः स्त्रिया, 5.5.8 : 161.1.
पुंसामेकान्ततः, 1.1.9 : 5.4(i).
पूजादिषु, Nā. 16 : 221.7.
पूतं सुरालय, 7.15.49 : 138.3.
पूर्तेन तपसा, 3.9.41 : 210.3; 242.7.
पूर्वस्यादौ, 3.11.34 : 115.1.
पूर्वानुभूतविषया, शंकर on BU 4.4.2 : 129.2.
प्रकर्षेन तिष्ठति, श्रीधर on 11.27.13 : 232.4.
प्रकृति-पुरुष-महत्, श्रीधर on 11.19.14 : 28.5
प्रकृतिर्गुण, 11.22.12 : 28.7.
प्रकृतिस्थोऽपि, 3.27.1 : 156.8.
प्रकृतिः पुरुषश्चेति, 11.22.29 : 27.1; 155.8.
प्रगायतः, 1.6.34 : 224.5.
प्रजापतीनां दक्षः, 11.16.15 : 104.3.
प्रतीकालम्बनान्, भामती on BS 4.3.15 : 133.1 (iii).
प्रत्यगात्मस्वरूपेण, 7.6.22 : 155.6.
प्रत्याक्रष्टुम्, 11.30.3 : 224.3.
प्रथमं नाम्नः, Ṣaṭ San. pp. 608-9: 223.6.
प्रभावं पौरुषम्, 3.26.16 : 112.1 (iv).
प्र मे पन्थाः, RV 7.76.2 : 130.2 (A) (ii).
प्रयुज्यमाने, 1.6.29 : 63.3 (ii); 214.5 (i).
प्रवर्तते यत्र, 2.9.10 : 62.4; 70.2.
प्रविष्टः कर्ण, 2.8.4 : 224.6.
प्रवृत्तं च निवृत्तम्, 7.15.47 : 137.4; 175.3.
प्रवृत्तिलक्षणे, 11.25.8 : 122.6.
प्रहुतो भौतिकः, मनु 3.74 : 175.5.
प्राक्कल्पविषयाम्, 1.6.4 : 116.10.
प्रागल्भ्यं प्रश्रयः, 1.16.28 : 61.1.
प्रागुत्तरस्याम्, 12.9.21 : 73.5 (i); 86.2 (ii).
प्राणस्य शोधयेत्, 3.28.9 : 192.3.
प्राणादीनाम्, 10.85.6 : 62.2.
प्राणापानौ, 7.15.32 : 193.3.
प्राणांश्च विजहुः, 11.31.19 : 49.9.
प्राणेन्द्रिय, 4.29.25 : 31.1; 120.5.
प्राणेन्द्रियात्म, 3.26.34 : 150.1.
प्राणेन्द्रियान्तः, विजयध्वज on 4.29.74 : 30.1.
प्रातर्व्रजात्, 10.44.46 : 59.1 (x).
प्राधान्यतो यान्, 2.6.45 : 109.4.
प्राप्नोतीह, 3.27.29 : 187.6.
प्रायः स्वभाव, 7.11.31 : 176.7 (i).
प्रायेण देव, 7.9.44 : 213.3.
प्रायोऽधुना, 8.17.16 : 116.8.
प्रेक्षणीयम्, 10.51.26 : 60.2 (ii).
प्लक्षादिषु, 5.20.6 : 153.22.

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फ

फलप्रवाल, 10.12.4 : 59.1 (vi).
फलश्रुतिः, 11.21.23 : 183.1.
फलं ब्रह्मणि, 4.22.51 : 218.4.

ब

बर्हापीडम्, 10.21.5 : 59.1 (iv).
बर्हायिते, 2.3.22 : 211.3.
बलेन सचिवैः, 8.21.22 : 116.3.
बहिरन्तःपुर, 10.4.1 : 39.2.
बहुरूप इव, 2.9.2 : 79.11.
बालेन निष्कर्षयता, 10.10.27 : 40.5.
बाहुषूच्छिद्य, 10.63.33 : 47.2.
बाहू राजन्यः, RV 10.90.12 : 65.2.
बिभर्ति सांख्यम्, 12.11.12 : 73.7.
बिभर्षि रूपाणि, 10.2.2 : 63.2 (i).
बिभ्रद् वेणुम्, 10.13.11 : 59.1 (i).
बिले वतोरु, 2.3.20 : 211.3.
बुद्धेर्जागरणम्, 7.7.25 : 169.8.
बुद्धयादिकरणानि, श्रीधर on 11.7.23 : 163.1 (ii).
बृहच्छरीरः, RV 1.155.6 : 64.1.
बृहत्त्वात्, VP 3.3.21 : 50.6.
ब्रह्मचर्यम्, 11.18.43 : 180.6.
ब्रह्म ज्योतिः, 10.3.24 : 34.4 (i).
ब्रह्मणः सम्बन्धी, श्रीधर on 2.10.46 : 115.1.
ब्रह्मभूतः प्रशान्त, गीता 18.54 : 240.2.
ब्रह्मलोकानिति, शंकर on BU 6.2.15 : 133.1(v); 135.7.
ब्रह्म = सगुणम्, शंकर on BS 4.3.7 : 131.2 (D) (ii).
ब्राह्मणाः पुत्रैषणायाः, BU 3.5.1 : 180.4(ii).
ब्राह्म-हुतशब्देन, कुल्लूक on मनु 3.74 : 175.4 (ii).
ब्राह्मं हुतम्, मनु 3.74 : 175.4(i).

भ

भक्तियोगश्च, 3.29.35 : 174.4; 187.1.
भक्तियोगेन, 1.7.4 : 34.7.
भक्तियोगो बहु, 3.29.7 : 234.1.
भक्तिः परेश, 11.2.42 : 205.4;226.7.
भ-गणाः, 5.23.3 : 152.1.
भगवत उरु, 11.2. 54 : 240.1.
भगवतः परम, 6.9.43 : 90.5(i).
भगवतो विष्णोः, 5.14.29 : 116.11.
भगवत्यनन्ते, 4.11.30 : 22.5; 34.5; 51.1; 209.1.
भगवन् सर्व, 2.9.24 : 87.8.
भगवानपि, 10.29.1 : 25.1.
भगवानाहताः, 10.22.18 : 230.2.
भगवानेकः, 3.25.23 : 24.3.
भगवान् भग, 12.11.18 : 73.7.
भगवान् विशुद्ध, 5.20.40-41 : 63.1.
भगवान् सर्व, 2.2.35 : 165.8.
भगवांस्तत्, 10.86.26 : 48.9.
भगो वक्तव्यः, निरुक्त 12.14 : 203.7.
भजतामकाम, 6.16.34 : 91.4.
भजनीयो भक्तिः, स्कन्दस्वामी, निरुक्त 7.8 : 8.4(i); 203.6(i).
भजे भजन्य, 5.17.18 : 210.4.
भज्यते = सेव्यते, काशिका on पा. 4.3.95 : 8.4(ii); 203.6(ii).
भर्गो वक्तव्यः, निरुक्त 12.14 : 19.1(ii).
भवव्रतधराः, 4.2.28 : 104.4.
भारं परम्, 2.3.21 : 211.3.
भावयत्येष, 1.2.34 : 89.5; 109.5.
भावाद्वैतम्, 7.15.62 : 140.2.
भिन्नस्य लिङ्गस्य, 4.20 12 : 158.7(ii).
भुङ्क्ते ह्यव्यवधानेन, 4.29.60 :120.3(ii).
भूतानामसि, 10.85.11 : 62.2.
भूतेन्द्रियमनः, 7.2.46 : 159.2.
भूतेन्द्रियान्तः, 3.28.41 : 159.1;188.7.
भूतेषु कालस्य, 1.8.4 : 116.2(ii).

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भूतैर्महद्भिः, 2.4.23 : 89.4.
भूतैर्यदा, 11.4.3 : 84.3(ii).
भूमण्डलायाम, 5.16.2 : 153.11.
भूयस्त्वं तपः, 3.9.30 : 149.4.
भृत्यलक्षण, 7.10.3 : 160.11.
भेददर्शित्वम्, श्रीधर on 3.29.10 : 234.2.
भेददृष्ट्या, 3.32.13 : 140.1.
भ्राजद्वर, 10.73. 5 : 60.2(iv).

म

मण्डलं देव, 12.11.17 : 73.7.
मत्कामा रमणम्, 11.12.13 : 112.6; 237.8.
मद्गुणश्रुति, 3.29.11 : 236.1(ii).
मन एव, 4.29.66 : 125.4.
मनवो मनु, 8.14.2 : 108.1.
मनसा = संकल्प, वंशीधर on 11.2.36 : 216.1(iii).
मनः-शब्देन, श्रीधर on 2.5.30 : 146.2 (ii)(a).
मनुष्यास्तु, 11.5.22 : 35.1.
मनोगतिं न, 11.20.20 : 188.3.
मनो गुणान्, 11.23.44 : 121.4.
मनोबुद्धिः, 3.26.14 : 98.11; 157.4.
मनो ब्रह्मणि, 3.24.43 : 21.3.
मनोवचोदृक्, 5.5.27 : 211.4.
मनोवशे, 11.23.48 : 121.1.
मन्त्रतस्तन्त्रतः, 8.23.16 : 231.1.
मन्दं मन्दम्, 10.3.7 : 38.5.
मन्युर्मनुः, 3.12.12 : 103.10.
मन्येऽकुतश्चित्, 11.2.33 : 215.2.
मन्ये तदेतत्, 7.6.26 : 57.4; 206.3 (ii).
मन्ये भगवतः, 11.2.28 : 213.4 (ii).
ममाङ्ग माया, 11.22.30 : 27.1.
ममैते, 4.29.62 : 120.6.
मयि निर्बद्ध, 9.4.66 : 228.6.
मयि मनोधारण, श्रीधर on 11.15.13 : 199.2 (ii).
मयोपबृंहितम्, 11.21.37:193.1 (iii).
मय्यर्पितात्मनः पुंसः, 3.29.33 : 206.1.
मय्यर्पितात्मनः सभ्य, 11.14.12 : 212.4.
मय्यावेश्य, 10.47.36 : 38.2.
मरीचिरत्रि, 3.12.23 : 67.3.
मर्त्यावतारः, 5.19.5 : 109.9, 12.
मर्त्यो यदा, 11.29.34 : 228.9.
मल्लानाम्, 10.43.17 : 60.1 (i).
महतस्तु विकुर्वाणात्, 2.5.23 : 145.6.
महत्तत्त्वं हिरण्मयम्, 3.26.19 : 145.3.
महत्तत्त्वात्, 3.5.29 : 146.5 (ii).
महातले, 5.24.29 : 153.6.
महानुभावः, 5.5.28 : 205.5.
मा त्वा रुद्र, RV 2.33.4 : 102.1 (i).
मा नो महान्तम्, RV 1.114.7 : 102.1 (ii).
मामेव सर्व, 11.29.12 : 213.7.
माया मनः, 7.9.21 : 161.6; 212.1.
मायां वितत्य, 10.14.9 : 105.9.
मायां व्युदस्य, 1.7.23 : 26.3; 82.9(iii).
माससम्बन्धात्, शंकर on BS 4.3.2 : 131.2 (E) (ii).
माहाभाग्यात्, निरुक्त 7.4 : 20.9 (i); 202.6.
मुकुन्दलिङ्ग, 9.4.19 : 211.2; 236.4.
मुक्तलिङ्गम्, 3.27.11 : 157.1; 164.6.
मुक्ताश्रयं यर्हि, 3.28.35 : 196.3 (i).
मुक्तासनम्, श्रीधर on 4 23.14 : 192.2 (ii).
मुक्तिर्हित्वा, 2.10.6 : 197.6 .
मुनिर्विवक्षुः, 3.5.12 : 223.8.
मुमुक्षोर्यमाः, श्रीधर on 11.19.35 : 191.3.
मुसलावशेषायः, 11.30.33 : 49.7.
मूर्ति नः पुरु, 5.25.10 : 209.8.
मूलं हि विष्णुः, 10.4.39 : 93.4; 98.8.

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मूलाधारात्, श्रीधर on 11.14.34 : 192.5 (ii).
मृतेऽण्ड एषः, 5.20.44 : 107.1.
मृत्युर्जन्मवताम्, 10.1.38 : 159.3 (ii).
मृत्यौ तदधिष्ठातृ, श्रीधर on 1.15.41 : 137.2.
मे मनः, श्रीधर on 6.11.26 : 238.6.
मोक्षायनाय वै, ĪS 1.18 : 10.6 (ii).

य

य आत्मनीदम्, 8.3.4 : 83.3.
य आत्मनो दृश्य, 10.3.18 : 166.12.
य एक ईशो जगत्, 1.10.24 : 82.9 (ii).
य एक ईशो निज, 6.9.25 : 86.6.
य एते पितृ, 7.15.56 : 141.1.
य एष संसार, 11.12.21 : 161.9.
यच्चकर्थ, 3.9.38 : 242.2.
यच्छक्तयः, 6.4.31 : 85.5.
यज्ञादयो याः, 8.14.3 : 108.1.
यज्ञाय धर्म, 5.14.45 : 231.5.
यज्ञेन यज्ञम्, RV 10.90.16 : 174.8; 201.1; 202.10.
यज्ञो वै विष्णुः, ŚB 1.3.1.16 : 202.11.
यज्ञो वै विष्णुः, ŚB 1.4.1.3 : 36.2.
यतो ज्ञानशक्तिः, श्रीधर on 2.5.31 : 146.3 (ii).
यतो यतः, 7.15.33 : 193.3.
यतो यतो धावति, 10.1.42 : 159.6.
यत् कर्मिणो न, Mun. U 1.2.9 : 202.3.
यत् किञ्च लोके, 2.6.44 : 92.4.
यत्तत् त्रिगुणम्, 3.6.10 : 80.4.
यत्तत् सत्त्वगुणम्, 3.26.21 : 71.2; 145.5.
यत्तद् ब्रह्म, 9.9.49 : 209.6.
यत्तद् विशुद्ध, 5.19.4 : 23.4.
यत्पादपङ्कज, 10.33.35 : 57.11.
यत्पादयोः, 8.22.23 : 227.5.
यत्प्रीणनात्, 5.15.13 : 210.2; 242.6.
यत्र चाद्यः, 3.15.15 : 24.8.
यत्र ह वाव, 5.24.11 : 153.1.
यत्राधिकृत्य, MP 53.20 : 4.3.
यत्रेमे सदसत्, 1.3.33 : 77.5; 80.3.
यत्रोपयातम्, 3.31.20 : 80.1.
यत्सामान्य, 12.4.28 : 168.2.
यत्सेवया, 8.24.48 : 91.9.
यथागदं वीर्य, 6.2 19 : 230.6.
यथा गुणांस्तु, 2.4.9 : 89.2; 92.5.
यथाग्निना, 11.14.25 : 195.8; 207.5.
यथाग्निः, 11.14.19 : 207.4.
यथा घनोऽर्क, 12.4.32 : 170.3.
यथा जलस्थः, 3.27.12 : 31.5; 164.7.
यथा जले, 3.7.11 : 165.2.
यथाज्ञस्तमसा, 6.1.49 : 126.1.
यथा तरोर्मूल, 4.31.14 : 91.1; 210.6.
यथा तृणजलूका, 4.29.76 : 126.3 (i).
यथात्ममाया, 2.9.26 : 78.5.
यथा त्वं कृपया, 6 19.5 : 88.3.
यथा धर्मादयः, 1.5.9 : 5.4 (iii).
यथानिलः स्थावर, 5.11.14 : 83.5 (i).
यथानुमीयते, 4.29.63 : 125.2.
यथानेवंविदः, 10.4.20 : 169.1.
यथा पुरुषः, 4.28.63 : 157.7.
यथा प्रसुप्तम्, 3.26.71 : 151.2.
यथा भ्रमरिका, 10.46.41 : 165.5.
यथा भ्राम्यति, 7.5.14 : 209.2; 238.7; 243.3 (i).
यथामति गृणन्ति, 4.7.34 : 109.8.
यथा मत्स्यादि, 1.15.35 : 109.3.
यथाम्भसा, 7.2.23 : 165.3.
यथा यथाऽऽत्मा, 11.14.26 : 207.6.
यथा यथा विक्रियते, 4.29.17 : 124.6.
यथार्चिषाम्, 11.12.43 : 164.2.
यथा वैर, 7.1.26 : 238.3.
यथा शयान आत्मानम्, 10.54.48 : 169.7.

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यथा शयानः पुरुषः, 10.86.45 : 83.5 (iv).
यथा सतोदान, 5.10.21 : 166.11.
यथा हि भूतेषु, 10.48.20 : 83.5 (iii).
यथा हिरण्यम्, 12.4.31 : 168.4.
यथा हि स्कन्ध, 8.5.49 : 227.6.
यथा हेम्नि, 12.3.47 : 225.5.
यथा ह्यवहितः, 1.2.32 : 84.1 (i).
यथेन्द्रियैः, 3.32.33 : 174.6.
यथैकात्म्य, 6.8.32 : 63.4; 70.1.
यथैव सूर्यः, 10.63.39 : 87.5.
यथोपसाद्य, 10.45.32 : 44.5.
यथोर्णनाभिः, 11.21.38 : 193.1(iii).
यदनुध्यासिना, 1.2 15 : 225.6.
यदन्तरं पितरम्, RV 10.85.15 : 136.2.
यदर्थेन विना, 3.7.10 : 73.9.
यदा आशिषः, 11.25.11 : 122.7.
यदा कर्म, 11.18.12 : 179.6.
यदा क्षितावेव, 5.12.8 : 167.6.
यदा चाहीन्द्र, 3.32.4 : 138.6.
यदा भजति, 11.25.10 : 122.7.
यदा रहितम्, 3.9 33 : 189.1(i); 197.7.
यदा वै पुरुषः, BU 5.10.1:130.2(C)(i).
यदा सिसृक्षुः, 7.1.10 : 80.7.
यदासौ नियमे, 11.18.11 : 179.6.
यदा ह्यधर्मेण, 1.10.25 : 110.1.
यदि प्रयास्यन्, 2.2.22 : 141.2.
यदि प्राप्तिम्, 11.10.18 : 181.3.
यदुपरिष्टात्, 5.20.30 : 113.1.
यदुवंशे, 11.6.25 : 39.7.
यदुस्तुर्वश्च, RV 10.62.10 : 8.11.
यदृच्छया = केन, श्रीधर on 11.20.8 : 174.2(ii).
यदृच्छया मत्, 11.20.8: 174.2(i);243.6.
यदृच्छया = स्व, वंशीधर on 11.20.8 : 174.2(iii).
यदृच्छया = स्वै, जीव on 7.5.14 : 243.4.
यदृच्छयेति, गिरिधारी on 7.5.14 : 243.3(ii).
यदैवमेतेन, 12.4.34 : 118.4.
यद् घ्राणभक्षः, 11.5.13 : 183.3.
यद् द्वैपरार्ध्यम्, 2.2.26 : 152.9.
यद् ब्रह्मणि परे, 7.15.64 : 140 4.
यद् भ्राजमानम्, 4.12.35 : 72.3(ii).
यद् यन्निरुक्तम्, 6.4.29 : 166.2.
यद्यपि अर्चिः, कल्पतरु on BS 4.2.17 : 134.2(ii).
यद्यपि आसु नाडीषु, परिमल on BS 4.2. 17 : 134.2 (iv).
यद्येवं तर्हि, 10.8.36 : 41.4.
यद्वाचि तन्त्याम्, 5.1.14 : 87.2.
यद् विदुर्ह्यनिरुद्धाख्यम्, 3.26.28 : 101.1.
यन्न स्पृशन्ति, 6.16.23 : 83.5(v).
यन्नानाकृतिभिः, 11.28.37 : 32.5.
यन्नामश्रुति, 9.5.16 : 227.9.
यन्मायया, 9.8.23 : 79.8.
यन्मायाचेष्टितम्, 9.24.58 : 242.1.
यमानभीक्ष्णम्, 11.10.5 : 191.2(i).; 191.4(i).
यमान्=बाह्यान्तः, वीरराघव on 11.10.5 : 191.1.
यमेव एष, Kaṭh. U 2.23 : 203.3.
यमेष्वादरम्, श्रीधर on 11.19.35 : 191.4(ii).
ययाहरद् भुवः, 1.15.34 : 109.3.
यस्तावदस्य, 3.9.17 : 116.9.
यस्त्वन्तकाले, 8.7.32 : 105.3.
यस्त्वं षष्ठः, 4.7.37 : 104.2.
यस्त्वां विसृजते, 10.63.43 : 160.3.
यस्त्वच्छया, 7.15.14 : 176.4.
यस्मिन् नव, 5.16.6 : 153.12(i).
यस्मिन्निदम्, 9.18.49 : 167.2.
यस्मिन् वैर, 8.22.6 : 91.7.
यस्य देवे परा, ŚU 6.23 : 203.2.

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यस्य''''नारायणः, 5.24.27 : 153.5.
यस्य यल्लक्षणम्, 7.11.35 : 176.9.
यस्याद्य आसीत्, 5.17.22 : 102.9.
यस्यानुभूतिः, 10.84.32 : 62.1.
यस्यां वै, 1.7.7 : 34.7.
यस्यां संधार्यमाणायाम्, 2.1.21 : 195.1; 199.4.
यस्यैव हि नाग, 5.25.5 : 100.6 (i).
यं मामपृच्छः, 8 12.44 : 119.6.
यं योगिनो योग, 3.19.28 : 88.4.
यं लोकपालाः, 5.18.27 : 86.5.
यं वै न गोभिः, 5.3.16 : 90.1.
यः कालः, 3.26.15 : 111.2.
यः क्षेत्रवित्, 4.22.37 : 87.3; 189.1 (ii).
यः शुक्र इव, RV 1.43.5 : 101.5.
यः सृज्यशक्तिम्, 3.11.15 : 119.2.
यातावलाः, 10.22.27 : 230.5.
या दुस्त्यजा, 9.19.16 : 215.4.
यानास्थाय, 11.2.35 : 239.2.
यानि यानीह, 11.4.1 : 92.2 (ii).
यावत् क्रियाः, 5.5.5 : 120.4 (ii); 123.5.
यावन्तो विषयाः, 8.19.21 : 160.10.
यावन्न जायेत, 2.2.14 : 195.2.
यावन्मनो रजसा, 5.11.4 : 124.1.
यावल्लिङ्ग, 7.2.47 : 120.3 (i); 159.2,8.
यावानयम्, 12.11.9 : 63.6.
या वै कला, 5.25.1 : 99.5.
यासां व्यतिकरात्, 11.22.6 : 28.2.
यां यां शक्तिम्, 2.4.7 : 92.3.
युवां हि विश्वस्य, 6.19.11 : 69.2.
यूयं नृलोके, 7.15.75 : 209.9 (i).
ये च सत्यम्, शंकर on BU 4.4.2 : 129.1.
ये चामी''''ब्रह्म, शंकर on BU 6.2.15 : 139.2.
ये चेमेऽरण्ये, Ch. U 5.10.2 : 175.2.
ये तु त्वदीय, 3.9.5 : 223.3.
ये त्विहासक्त, 3.32.16 : 175.6.
येन प्रसुप्तः, 6.16.55 : 163.7.
येन स्वरोचिषा, 2.5.11 : 106.6.
येनेन्द्रियार्थान्, 10.47.32 : 166.5.
येनैवारभते, 4.29.60 : 124.10.
ये वै भगवता, 11.2.34 : 204.2.
ये हि ते ऋषयः, MB 12.335.27-39 : 10.8.
यैः श्रद्धया, 5.19.26 : 210.8.
योगः = शरीर, वीरराघव on 1.2.23 : 97.1.
योगास्त्रयः, 11.20.6 : 173.3(i); 189.3.
योगाः = उपायाः, श्रीधर on 11.20.6 : 173.2.
योगेश्वराणाम्, 2.2.23 : 138.7.
यो जागरे, 11.13.32 : 163.6.
यो दुस्त्यजान्, 5.14.44 : 231.5.
योऽनन्तशक्तिः, 1.18.19 : 85.6(ii).
योऽनन्तः, 3.29.45 : 119.3.
योऽन्तर्बहिः, 10.38.18 : 87.10.
यो मायया, 4.1.56 : 166.7.
यो मां सर्वेषु, 3.29.22 : 234.3.
यो यो मयि, 11.29.20 : 217.4.
यो वा अनन्तस्य, 11.4.2 : 85.6(i); 92.2(ii).
यो वा अहम्, 3.9.16 : 98.9.
यो विद्याश्रुत, 11.19.1 : 169.6;188.1.
योऽश्वमेधेन, शंकर on BU 1.1.1 : 201.3(ii).

र

रजकश्चर्म, श्रीधर on 7.11.30 : 178.5(a) (i).
रजस्तमोभ्याम्, 2.1.20 : 199.1.
रजोयुक्तस्य, 11.13.12 : 160.5.
रसातले, 5.24.30 : 153.7.

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राम राम, 10.65.26 : 100.4.
रामः समुद्र, 11.30.26 : 49.6.
रामो धन्वन्तरिः, वंशीधर on 1.3.28 : 94.3(i).
रासक्रीडा, श्रीधर on 10.29.1 : 54.3.
रुद्रं त्रिलोक, 12.10.14 : 103.6.
रुद्राणां रुद्र, 3.12.16 : 102.8.
रुषाहनच्छिरसि, 10.19.28 : 40.12.
रूपभेदविदः, 3.29.30 : 206.2.
रूपभेदास्पदम्, 11.29.37 : 115.3.
रूपं तवैतत्, 8.6.9 : 76.1(i).
रूपं यत्तत् 10.3.24 : 81.4.
रेमे रमेशः, 10.33.17 : 57.9.
रोमहर्षणनामानम्, VP 3.4.10 : 3.4(i).
रौद्रोऽद्भुतश्च, श्रीधर on 10.43.17 : 60.1(i).

ल

लक्षणं भक्ति, 3.29.12 : 236.1(ii).
लब्धानुग्रहः, 11.3.48 : 232.1.
लब्ध्वा निमित्तम्, 6.1.54 : 123.6;160.7.
लयः प्राकृतिकः, 12.4.22 : 118.3.
लिङ्गं व्यपोहेत्, 5.5.13 : 164.5.
लोकस्याजानतः, 1.7.6 : 20.1.
लोकः स्वयम्, 5.5.16 : 88.7; 160.12.
लोकाभिरामाम्, 11.31.6 : 50.4;109.2.
लोकालोकः, 5.20.36 : 152.5.
लोके व्यवाय, 11.5.11 : 182.2.

व

वदन्ति तत् तत्त्व, 1.2.11 : 21.1; 215.5.
वरुणादधीन्द्र, शंकर on 4.3.3 : 131.2(E) (v).
वर्तमानोऽन्ययोः, 6.1.47 : 125.6.
वर्तेत ब्रह्मणा, 10.24.20 : 178.2.
वसन्ति यत्र, 3.15.14 : 24.8.
वह्निश्च इन्द्रश्च, श्रीधर on 2.5.30 : 146.2(ii) (c).
वाङ् मनसि, शंकर on Ch. U 6.8.6 : 126.6.
वाचं जुहाव, 1.15.41 : 137.1.
वाचं वर्ण, 7.15.53 : 139.1.
वामपाणिगतम्, VD 3.85.11 : 66.1(iii).
वामश्नाहु, 10.35.2 : 59.1(ix).
वामभागगतः, VD 3.85.13 : 66.1(iii).
वायुर्यथा, 10.82.44 : 116.6.
वायोरादित्य, कल्पतरु on BS 4.3.2 : 131.2(E) (iii).
वासुदेवपरम्, 1.2.29 : 20.5.
वासुदेवपराः, 1.2.28 : 20.5.
वासुदेवस्य, VD 3.85.1 : 66.1(iii).
वासुदेवस्य रूपेण कार्यः, VD 3.85.21 : 66.1(iii).
वासुदेवस्य रूपेण प्रद्युम्नः, VD 3.85.23 : 66.1(iii).
वासुदेवः संकर्षणः, 12.11.21 : 73.7; 101.4.
वासुदेवार्जुनाभ्याम्, पा. 4.3.98 : 8.2(i).
वासुदेवे भगवति भक्ति, 3.32.23 : 139.3.
वासुदेवे भगवति सर्वज्ञे, 3.24.45 : 21.3.
विकारः ख्यायमानः, 12.4.29 : 167.1.
विक्रीडितम्, 10.33.40 : 240.3.
विक्रीडितं ते, 10.39.19 : 116.7.
विचक्रमाणः, RV 1.154.1 : 62.3.
विचित्रवीर्यः, 9.22.21 : 95.3.
विजिहीते, कल्पतरु on BS 4.3.2 : 131. 2(D) (i).
विज्ञानमानन्दम्, BU 3.9.18.7 : 20.10; 34.1(i).
विज्ञानमेतत्, 11.28.20 : 31.4.
वितले हरः, 5.24.17 : 153.3.
वित्तैषणाम्, 10.84.38 : 180.5.
विद्या च कर्म, शंकर on BU 4.4.2 : 127.4.
विद्यातपः, 12.3.48 : 2 5.7.
विद्याविद्ये, 11.11.3 : 26.5.

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विद्युत उपरिष्टात्, शंकर on BS 4.3.3 : 131.2(E) (iv).
विधर्मः पर, 7.15.12 : 175.9.
विपदः सन्तु, 1.8.25 : 244.3.
विप्रक्षत्रिय, 11.17.13 : 177.2.
विमला, श्रीधर on 11.27.25 : 67.5(i).
विराजमतपत्, 3.6.10 : 148.5.
विराट् प्राणः, 3.6.9 : 149.7.
विरिञ्चोऽपि, 3.10.4 : 149.3.
विलक्षणः स्थूल, 11.10.8 : 164.3.
विवस्वानर्यमा, 6.6.39 : 137.3.
विशुद्धं केवलम्, 2.6.39 : 24.1.
विशेषस्तस्य, 2.1.24 : 82.3;194.4.
विश्वमात्मगतम्, 3.26.20 : 145.2.
विश्वश्च तैजसः, 7.15.54 : 142.1(ii).
विश्वं युगान्ते, 3.33.4 : 73.6;86.2(i).
विश्वोद्भवस्थिति, 4.1.27 : 98.6.
विषयानभिसन्धाय, 3.29.9 : 234.1.
विषयान् ध्यायतः, 11.14.27 : 225.2.
विष्णुपत्नि, 6.19.6 : 25.3.
विष्णुर्यज्ञः, 11.5.26 : 35.1.
विष्णोर्नु कम्, RV 1.154.1: 85.3;92.1.
विष्णोर्नु वीर्यं, 2.7.40 : 92.2(i).
विष्णोर्भगवतः, 12.2.29 : 37.2;50.3.
विष्णोस्तु त्रीणि, नारदपञ्चरात्र, श्रीधर on 3.5.27 : 84.4.
विष्णोः श्रेष्ठेन, Khila, after RV 1.155.6.
विसृजति हृदयम्, 11.2.55 : 240.1.
विहर उदीक्षया, 10.87.29 : 82.10.
वीक्ष्यालक, 10.29.39 : 59.1(viii).
वीर्याणि तस्य, 10.1.7 : 119.1.
वृत्तिः संकर, 7.11.30 : 178.4, 7.
वेदगुप्तो मुनिः, 9.22.22 : 95.3.
वेदगुर्वच्युते, 7.11.23 : 177.5.
वेदप्रणिहितः, 6.1 40 : 175.8.
वेदः प्रणवः, 11.17.11 : 177.1.
वेदाध्याय, 11.17.50 : 180.2.
वेदा ब्रह्म, 11.21.35 : 185.4.
वेदाहमेतम्, VS 31.18; ŚU 3.8 : 10.6(i); 24.5;81.6(i).
वेदाः....त्रिकाण्ड, 11.21.35 : 173.1.
वेदाः पुराणम्, हरिलीलामृत 1.9.
वेदोक्तमेव, 11.3.46 : 185.8.
वैकारिकः, 2.5.24 : 146.1.
वैकारिकात्, 2.5.30 : 146.2(i).
वैकारिकाद् विकुर्वाणात्, 3.26.27 : 101.1.
वैकारिकाश्च, 3.5.30 : 146.4.
वैदिकस्तान्त्रिकः, 11.27.7 : 208.5; 227.1.
वैश्वानरं याति, 2.2.24 : 141.3.
वैषम्यमिह, 7.1.23 : 87.11.
वैष्णवे बन्धु, 11.11.44 : 232.3.
व्यक्तं विभो, 7.3.33 : 106.8.

श

शङ्खचक्रासि, 6.4.36 : 65.4.
शङ्खाब्ज, 4.7.20 : 65.5.
शङ्खार्यसि, 10.66.13 : 60.2(iii).
शतं चैका, Ch. U 8.6.6 : 134.1.
शब्दब्रह्म, 11.21.36 : 193.1(iii).
शब्दब्रह्मात्मनः, 3.12.47 : 20.9(ii).
शब्दभिच्छलः, 7.15.13 : 176.6.
शमो दमस्तपः, 7.11.21 : 177.3.
शमो दमस्तितिक्षा, 11.25.2 : 121.5.
शयानमिमम्, 4.29.61 : 125.1.
शश्वत् प्रशान्तम्, 2.4.47 : 23.3.
शश्वत्स्वरूप, 3.9.14 : 26.4.
शं नः करति, RV 1.43.6 : 101.6.
शास्त्रेष्वीयान्, 4.22.21 : 207.3.
शिवः शक्तियुतः, 10.88.4 : 102.10.
शुचिः सम्मुखम्, 11.3.49 : 232.1.
शुचौ देशे, 3.28.8 : 192.1.
शुद्धिर्नृणाम्, 11.6.9 : 223.7.

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शुद्धयशुद्धी, 11.21.3 : 184.1(i).
शुद्धयशुद्धी, श्रीधर on 11.21.3 : 183.4.
शूद्रस्य संनतिः, 7.11.24 : 177.6.
शृणु पौराणिकान्, 12.7.4 : 3.4(ii).
शैली दारुमयी, 11.27.12 : 232.6.
शौचं जपः, 11.19.34 : 189.4;190.3.
शौर्यं वीर्यम्, 7.11.22 : 177.4.
श्यामसुन्दर, 10.22.15 : 230.3.
श्यामं हिरण्य, 10.23.22 : 59.1(vii).
श्रवणं कीर्तनम्, 7.5.23 : 229.2.
श्रवणादीनि, वृहद्-ब्रह्म-संहिता 1.7.24 : 221.1.
श्रियः पतिः, 2 4.20 : 86.7,237.1.
श्रिया पुष्टया, 10.39.55 : 69.4.
श्रीमद्भागवतम्, 12.13.18 : 204.10.
श्रीवत्साङ्कम्, 10.73.3 : 60.2(iv).
श्रीविष्णोः श्रवणे, quoted in Sat San. p. 541 : 222.5.
श्रुतमात्रोऽपि, 10.90.26 : 53.2.
श्रुतं च दृष्टवत्, 11.10.20 : 181.3.
श्रुत्वा सुहृद्वधम्, 11.31.26 : 50.2.
श्रुत्वा स्थूलम्, 5.26.39 : 195.3;223.2.
शृण्वतः श्रद्धया, 2.8.3 : 224.6.
श्रेयसामपि, 4 31.13 : 89.6.
श्रेयःसृतिम्, 10.14.4 : 205.2.
श्रेयांसि तत्र, 1.2.23 : 98.2.
श्रेयोविधित्सया, श्रीधर on 11.20.6 : 173.3(ii).
श्वेतद्वीपम्, 10.87.10 : 101.3.

ष

षड्वर्गसंयम, 7.15.28 : 186.1.
षष्ठस्तु तमसः, 3.10.17 : 79.2.

स

स आदिदेवः, 2.9.5 : 106.1.
स आहतः, 10.19.29 : 40.12.
स एतं देवयानम्, Kau. U 1.3 : 131.2(C) (vii).
स एव भूयः, 1.10.22 : 112.1(i).
स एवमनुभूय, 12.10.1 :69.6.
स एष जीवः, 11.12.17 : 193.1(i).
स एष यर्हि, 3.27.2 : 156.8.
स कल्पो यत्र, 12.4.2 : 114.2.
सकृद् यदङ्ग, 10.12.39 : 91.11.
सकृन्मनः, 6.1.19 : 225.9.
स खल्विदम्, 4.11.18 : 112.1(iii).
स चापि भगवत्, 3.32.2 : 138.4.
स चिन्तयन्, 2.9.6 : 106.1.
सच्चिदानन्द, वंशीधर on 12.11 6 : 76.1(iii).
सत इदमुत्थितम्, 10.87.36 : 168.5.
स तदैवात्मना, 3.32.25 : 139.3.
स तत्पात्, 10.4.3 : 39.3.
स तं गृहीत्वा, 10.15.32 : 40.11.
सतां प्रसङ्गात्, 3.25.25 : 191.5; 206.4;228.10.
सतो वन्धुम्, RV 10.129.4 : 156.9; 202.14.
सत्त्वस्य रजसः, 11.25.5 : 121.5.
सत्त्वं ज्ञानम्, 11.22.13 : 27.6.
सत्त्वं न चेत्, 10.2.35 : 82.6(ii); 195.5.
सत्त्वं रजस्तमः, 7.1.7 : 88.11.
सत्त्वं रजः, 1.2.23 : 97.2.
सत्त्वं रजः···इति, 11.25.12 : 122.7.
सत्त्वं विशुद्धं वसुदेव, 4.3.23 : 20.6(i).
सत्त्वं विशुद्धं श्रयते, 10.2.34 : 63.2(ii).
सत्त्वे = सत्त्व, श्रीधर on 3.25.32:236.2.
सत्यसंकल्पः, 11.1.5 : 78.2.
सत्यं च सम, 11.19.37 : 189.6.
सत्यं ज्ञानम्, TU 2.1.1 : 20.11; 34.1(ii).
सत्यं शौचम्, 1.16.26 : 61.1.
सत्यं ह्यवयवः, 12.4.27 : 168.1.
स त्वं त्रिलोक, 10.3.20 : 97.4.

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सदासनजय, 3.28.5 : 198.3.
सन्तोषः = दैवात्, 3.28.2 : 190.5.
सन्ध्यांशयोः, 3.11.20 : 113.2(i).
सन्निपातस्त्वहम्, 11.25.6 : 123.2.
स पाशहस्तान्, 6.1.28 : 231.2.
सप्तमे इन्द्रिय, वंशीधर on 11.27.23 : 233.3(ii).
स भूतसूक्ष्म, 2.2.30 : 142.1(i).
सम आसने, 11.14.32 : 191.7.
स महाविष्णुः, विश्वनाथ चक्रवर्ती on 1.3.2 : 84.5.
समं प्रशान्तम्, 11.14.38 : 195.4.
समागतास्ते, 8.6.14 : 87.9.
समाधिना नैक, 4.9.30 : 223.5.
सम्प्रचरत्सु, 5.7.6 : 219.1(i).
शय्यासन, 10.90.46 : 225.3.
सरहस्यम्, 10.45.34 : 44.5.
सर्गश्च प्रतिसर्गश्च, VP 3.6 25; MP 53.64; BVP 4.131.6 : 2.1.
सर्ग प्रजेश, 8.14.9 : 108.4.
सर्गः प्रवर्तते, 11.24.20 : 22.4;83.2.
सर्वथापि च प्रतीक, परिमल on BS 4.3.15: 133.1(iv).
सर्वभूतेषु चात्मानम्, 3.28.42 : 188.8.
सर्वभूतेषु यः, 11.2.45 : 214.4; 239.7(i)
सर्वं त्वं वेत्सि, 10.14.39 : 87.7.
सर्वं नरवर, 10.45.35 : 44.5.
सर्वं पुरुषः, 2.6.15 : 93.5.
सर्वं ब्रह्मात्मकम्, 11.29.18 : 213.7.
सर्वात्मनः, 8.23.8 : 88.1;90.3(i).
सर्वाश्रमान्, 3.14.17 : 179.3.
सर्वासामपि, श्रीधर on 10.61.24 : 46.5.
सर्वे क्रमानुरोधेन, 4.29.68 : 124.5.
सर्वेषामपि, 10.14.50 : 89.7(i).
सर्वेषां मदुपासनम्, 11.18.43 : 181.2.
सर्वे ह्यमी, 7.9.13 : 108.5.
सलिलम् = कारणेन, सायण on RV 10.129. 4 : 84.7.
स वा अयं पुरुषः, BU 2.5.18 : 32.2.
स वा अयं ब्रह्म, 7.15.76 : 209.9(i).
स वा एष आत्मा, Ch-U 8.3.3 : 157.2.
स वा एष तदा, 3.25.24 : 24.3.
स वासनात्मा, 5.11.5 : 123.7.
स विश्वकायः, 8.1.13 : 82.9(i).
स विश्वस्तैजसः, 12.11.22 : 73.7.
स वै किलायम्, 1.10.21 : 81.2.
स वै पतिः, 5.18.20 : 215.6.
स वै पुंसाम्, 1.2.6 : 204.8.
स वै प्रियतमः, 4.29.51 : 89.9.
स वै मनः, 9.4.18 : 211.2;236.4.
स वै विश्वसृजाम्, 3.6.7 : 148.7.
ससर्जच्छायया, 3.20.18 : 79.10.
स संसृत्य पुनः, 3.32.14 : 140.1.
स ह विश्व, 5.15.13 : 162.2.
सहस्रशिरसम्, 3.26.25 : 100.5.
सहस्रशिरसः, 9.14.2 : 82.4.
सहस्रशीर्षा, RV 10.90.1 : 35.3;82.8; 100.9.
स हि स्थाणु, 5.23.2 : 151.7.
संसारचक्र, 6.17.18 : 167.7.
संसारस्तमसः, 11.23.60 : 160.1.
संसेवया सुरतरोः, 7.9.27 : 90.3(iii).
संस्काराः, 7.11.13 : 179.1.
साक्षात् परमपुरुष, 5.14.2 : 210.9.
साङ्क्त्यम्, 6.2.14 : 230.6.
सा तत्र ददृशे, 10.8.37 : 41.4.
सा तद्धस्तात्, 10 4.9 : 39.5.
सात्वतसंहिताम्, श्रीधर on 1.7.6 : 14.1(i).
साध्यात्मः, 3.6.9 : 149.6.
सामान्यतस्तु, वंशीधर on 11.5.27 : 37.3(i).
सालोक्यसार्ष्टि, 3.29.13 : 241.1; 215.3(ii).

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सा श्रद्दधानस्य, 3.5.13 : 223.8.
सांख्यं च योगञ्च, MB 12.349.73 : 11.4(i).
सांख्यं योगः, MB 12.349.1 : 11.5.
सांख्येन सर्वभावानाम्, 11.20.22 : 188.4.
सिताचलाभम्, 10.89.54 : 99.3.
सिद्धयोऽष्टादश, 11.15.3 : 199.2(i).
सुखमस्य, 7.13.26 : 156.3.
सुतले बलिः, 5.24.18 : 153.4.
सुतं यशोदा, 10.3.51 : 39.1.
सुतां दत्त्वा, 9.3.36 : 47.3.
सुदर्शनं पाञ्चजन्यम्, 11.27.27 : 65.3.
सुदुर्जयम्, 4.12.25 : 73.3(ii).
सुपर्णावेतौ, 11.11.6 : 162.3(ii).
सुपर्णोऽसि, VS 12.4 : 75.1.
सुप्तप्रबोधयोः, 7.11.5 : 31.3;163.9.
सुप्तशक्तिः, 3.5.24 : 81.7.
सुप्तिमूर्च्छा, 4.29.71 : 159.5.
सुराः कला हरेः, 4.14.22 : 95.2
सुरेष्वृषिष्वीश, 10.14.20 : 109.6.
सूक्ष्मो हृद्गतः, वंशीधर on 11.21.39 : 193.2.
सूत्रं महान्, 11.3.37 : 158.8.
सूरिः सुहृत्, PT 4.2.88 : 12.2.
सूर्यरथस्य, 5.20.30 : 116.12.
सूर्यरश्मिः, RV 10.139.1 : 35.2(i).
सूर्यं तु विद्यया, 11.11.43 : 232.3.
सूर्यादीनाम्, 5.20.37 : 152.2.
सूर्येण हि, 5.20.45 : 72.1; 107.2.
सूर्योऽग्निर्ब्राह्मणः, 11.11.42 : 232.3.
सृष्टं स्वशक्त्या, 4.24.64 : 83.4(ii); 84.3(ii).
सृष्ट्वानुविश्य, 4.9.7 : 84.1(ii).
सेयं भगवतः, 3.7.9 : 79.3; 155.7.
सैषा गायत्री, BU 5.14.4 : 23.2(ii).
सोऽजः = ब्रह्मापि, श्रीधर on 10.40.3 : 105.7.
सोऽन्तःशरीरे, 3.8.11 : 111.4.
सोऽन्तःसमुद्रे, 9.3.28 : 47.3.
सोऽप्यंशगुण, 3.5.28 : 82.11.
सोऽप्येतया, 3.28.36 : 196.4.
सोऽर्यं दीपः, 11.12.44 : 164.2.
सोऽहंकार इति, 2.5.24 : 145.6.
स्कन्ने रेतसि, 8.12.35 : 103.2.
स्तवैरुच्चावचैः, 11.27.45 : 227.7.
स्थण्डिले मन्त्र, 11.11.45 : 232.3.
स्थानं मदीयम्, 9.4.53 : 118.1.
स्थाल्यग्नितापात्, 5.10 22 : 165.4.
स्थितं व्रजन्तम्, 3.28.29 : 72.4.
स्थितिर्वैकुण्ठ, 2.10.1 : 12.3.
स्थित्युद्भव, 11.3.34 : 22.3.
स्थूले भगवतः, 2.1.23 : 194.4.
स्थौल्यं कार्श्यम्, 5.10.10 : 169.10.
स्मरन्तः स्मारयन्तश्च, 11.3.31 : 204.9.
स्मरन् विश्वसृजाम्, 3.6.10 : 148.2.
स्मरोद्गीथः, 10.85.51 : 57.1.
स्मायावलोक, 10.61.4 : 58.1.
स्वकृतपुरेषु, 10.87.20 : 158.3.
स्वधर्माचरणम्, 3.28.3 : 190.8.
स्वनासाग्र, 11.14.32 : 194.2.
स्वपादमूलम्, 11.5.42 : 226.10.
स्वप्ने यथा, 12.5.4 : 169.9.
स्वभावतन्त्रः, 10.24.16 : 176.8(i).
स्वभावेन = प्राक्तन, श्रीधर on 10.24.16 : 176.8(ii).
स्वभावेन = सत्त्वादि, श्रीधर on 7.11.31 : 176.7(ii).
स्वमार्या वन, 12.11.11 : 73.7.
स्वमेव धिष्ण्यम्, 3.8.4 : 100.1.
स्वयम्भूर्नारदः, 6.3.20 : 13.2(ii); 67.4(ii).
स्वयं निःश्रेयसम्, 6.9.50 : 182.1.
स्वयंफलरूपता, Nā. 30 : 222.1.
स्वयोनिषु, 3.28.43 : 156.4;188.8.

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स्वरूपतोऽर्थतश्च, श्रीधर on 11.21.36 : 193.1(iv).

स्वर्णधर्म, 11.27.31 : 232.2.

स्वस्य सर्वभूतेषु, श्रीधर on 11.2.45 : 239.7(ii).

स्वं स्वं कालम्, 3.11.24 : 114.3.

स्वानुभवात् = आत्मा, श्रीधर on 10.14.6 : 239.4(i).

स्वेच्छामयमाया, वंशीधर on 11.31.6 : 50.4.

स्वे स्वेऽधिकारे, 11.21.2 : 184.1.

ह

हरिर्हि साक्षात्, 5.18.13 : 89.11.

हंसः सुपर्णः, 11.5.23 : 35.1.

हंसाय दहनिलयाय, 6.9.45 : 83.1; 90.5(ii).

हंसावहं च, 4.28.54 : 157.11.

हार्दविद्या, वाचस्पति on BS 4.2.17 : 136.4(i).

हार्दानुगृहीत, परिमल on BS 4.2.17 : 136.4(ii).

हिरण्मयः सः, 3.6.6 : 148.4.

हिरण्यगर्भ इति, 5.20.43 : 107.1.

हिरण्यगर्भम्, 5.1.9 : 105.6.

हिरण्यगर्भः, RV 10.121.1 : 105.5.

हिरण्यगर्भोऽसि, 7.3.32 : 106.8.

हिरण्यपाणिः, RV 1.35.9 : 35.2(iii).

हिस्रं द्रव्यमयम्, 7.15.48 : 138.2.

हृत् क्रोधस्य, विश्वनाथ on 3.12.11 : 104.1.

हृत्पुण्डरीकम्, 11.14.36 : 73.1;195.4.

हृदयादुद्गता, वाचस्पति on BS 4.2.17 : 128.1; 134.2(i).

हृदिन्द्रियाण्यसुः, 3.12.11 : 104.1.

हृद्यवच्छिन्नम्, 11.14.34 : 192.5.

हेमन्ते प्रथमे मासि, 10.22.1 : 230.1.

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GENERAL INDEX

A

a, 195.
A-bhaya, 189, 190.
abhimāna, 99, 140.
abhiniveśa, 79.
a-cala, 232.
Acintyayā tad-icchayā, 243.
Action, 88.
A-dharma, 183.
Adhibhūta, 99, 149.
Adhi-puruṣa, 148.
adhiṣṭhāna, 82.
Adhiṣṭhātā, 99.
Adhokṣaja, 204.
Adhyātma, 99.
adṛṣṭa, 120, 124.
a-dvaya jñāna, 21, 170.
agni, 135, 233.
Agni-hotra, 128, 175, 201.
Agniṣvātta, 143, 152.
agra, 127.
ahaitukī, 239.
ahaṁ-dhī, 158, 160.
Ahaṁkāra, 28, 30, 98, 99, 101, 102, 137, 142, 144, 145, 146, 147, 151, 157, 158, 164, 198, 216.
a-hiṁsā, 178, 189.
aikya, 237.
Aitareya Āraṇyaka, 202.
Aja, 105.
Ajāmila, 231.
A-karma, 176.
akhaṇḍā'kāra-citta-vṛtti, 188.
a-khaṇḍita-sva-dṛṣṭi, 81.
Akrūra, 43, 45.
alāta-cakra, 166.
Alberuni, 5, 6.
Alberuni's India, 5.
a-mānava, 135.
amṛtatva, 132.
Aṁśa, 93, 95, 96, 99, 100, 105, 110.
Ananta, 66, 73, 85, 100.
ananya-bhāva, 239.
Anāhata-cakra, 192, 197, 233.
anāvṛta, 156.
aṇḍa, 106.
aṅga, 150.
Aniruddha, 37, 46, 47, 65, 66, 74, 84, 99, 101.
aniti iti ātmā, 22.
An Outline of Religious Literature of India, 5.
antaḥ-karaṇa, 29, 98, 157, 194.
Antaḥ-praṇava, 193.
antaraṅgā śakṭi, 55.
antar-yāmī, 96, 97.
Ante'vasāyī, 178.
Antya-ja, 178.
anvaya, 163.
anvaya-vyatireka, 163.
Ap, 147.
Aparā-vidyā, 129.
A-parigraha, 189, 190.
apāna, 137, 197.
Appaya dīkṣita, 11.
apūrva, 183, 218.
Arcana, 221, 229, 231.
Archaeological Survey of India, 66.
Arcir-mārga, 129.
ardha, 114.
Arjuna, 46, 49, 52.
Arjuna tree, 40.
Artha, 138.
Artha-vāda, 183, 185.
a-rūpa, 196.
a-śubha, 184.

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Digitization by Hindu Heritage Foundation of America-USA

a-śuddhi, 184.
Aṣṭā'ṅga-yoga, 187, 188, 189, 198, 200.
a-sañcaya, 190.
A-saṁga, 189, 190.
a-saṅgī, 156.
asmitā, 79.
a-steya, 177, 189.
Astronomer, 111.
A Study of Vaiṣṇavism, 7, 9.
Atala, 150, 153.
atasikā-flower, 64.
Atharva-veda, 3.
avaccheda-vāda, 157.
Avanti, 45.
avatāra, 63, 82, 94.
avayavī, 167.
avicchinā, 238.
Avidyā, 26, 29, 69, 78, 79, 80, 81, 111, 118, 120, 123, 144, 158, 160, 161, 187, 196, 199, 245.
a-vikriya, 155.
a-viśeṣa, 80.
Avyakta, 142.
a-vyavahitā, 239.
a-vyaya, 155.
a-vyākṛta, 74.
ayajanta, 211.
ayana, 136.

Ā

Ābhāsa, 175, 176.
Ādi- Puruṣa, 24.
āgama, 36, 37.
Āgamic culture, 36.
Āhavanīya, 36.
Ājñā-cakra, 197, 233.
ākāra, 202.
Ākāśa, 147, 150, 151.
ākhyāna, 1.
ānanda, 22, 23, 25, 245.
ānuśravika-karma, 236.
Āpastamba-śrauta-sūtra, 3.
Āraṇyaka, 201.
ārādhana, 210.
ārdrā, 68.
ārjava, 177.
Āruṇi, 88.
āśaya, 80, 86, 123, 155.
Āśrama, 154, 176, 179.
Āśrama-dharma, 176.
Āśramaite, 129.
Āśraya, 13.
Āśvina, 42.
āsana, 191, 198.
āsīna, 72.
āstikya, 177, 189, 190.
Ātithya, 190.
ātma-darśana, 205.
ātma-jaya, 177.
Ātma-māyā, 25,26, 74, 75, 77, 78, 80, 81, 245.
Ātma-nivedana, 190, 221, 222, 230
ātma-santoṣa, 205.
Ātmavit-caraṇa-arcana, 190.
ātmā, 24, 62.
ātmākāra-vṛtti, 239.
ātmecchā, 24.
ātyantika, 118.
Ātyantika-pralaya, 118.
āvaraṇa, 199.
āvāhana, 233.
āyatana, 127, 149, 150, 151, 157.

B

Badarikāśrama, 49.
Bahulāśva, 48.
bala, 99, 150, 153.
Balarāma, 37, 40, 44, 47, 49, 99.
Bali, 153.
bandhu-satkṛti, 232.
Barth, 8.
Bāhya-praṇava, 193.
Bālakṛṣṇa Bhaṭṭa, 55.
Bāṇa, 46.

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Digitization by Hindu Heritage Foundation of America-USA

Bengal School, 42, 55, 77.
Besnagar Inscription, 9.
Bhadrā, 45.
Bhadrāśva, 153.
bhaga, 74.
Bhagabhadra, 9.
Bhagavad-dharma, 138.
Bhagavad-gītā, 11.
Bhagavad-rati, 205.
Bhagavat-kaivalya, 215.
Bhagavān, 13, 21, 23, 25, 26, 33, 34, 51, 179, 174, 177, 181, 185, 188, 197, 199, 200, 203, 204, 205, 206, 207, 208, 209, 211, 214, 215, 229, 236, 241, 242, 243, 244.
Bhagavān-yogamāyā, 245.
bhajana, 203, 210.
Bhakti, 6, 8, 13, 187, 204, 205, 206, 212, 214, 236, 238, 239, 243.
Bhakti-yoga, 173, 187, 204, 205, 206, 207, 243.
Bharata, 218, 231.
bhargaḥ, 19.
bhautika, 105.
Bhava, 102.
Bhavānī, 153.
bhaya, 237.
Bhāgavata-adhama, 214.
Bhāgavata-dharma, 204, 207, 211, 212, 215, 216, 217, 220, 222, 229, 236, 239, 242, 243.
Bhāgavata Kṛṣṇa, 51.
Bhāgavata-madhyama, 214.
Bhāgavata Mantra, 11.
Bhāgavata School, 10, 11.
Bhāgavata-uttama, 214, 240.
Bhāmatī, 131, 133, 135.
Bhāṇḍārkar, 5, 7.
Bhārata-varṣa, 153.
bhāva, 205, 237.
bhāvanā, 207, 235.
bhāvā'dvaita, 140.
bheda-dṛṣṭi, 140.
Bhīma, 47.
bhrātṛ-dvitīyā, 42.
bhuvaḥ, 19, 141, 151.
bhū, 19, 141, 151.
Bhūta, 28, 29, 147, 148.
Bhūta-pati, 104.
Bhūta- Preta-Piśāca, 151, 154.
bhūta-priya-hita-īhā, 178.
Bhūta-śuddhi, 233.
Bhūtādi, 146, 147.
Bindu, 139, 192.
Bīja, 193.
Brahma, 13, 21, 22, 23, 25, 26, 33, 74, 75, 77, 78, 80, 81, 82, 92, 97, 129, 139, 142, 155, 168, 170, 174, 188, 189, 196, 197, 198, 199, 201, 202, 203, 207, 212, 213, 218, 236, 239, 245.
Brahma-Ātmamāyā, 245.
Brahmacarya, 179, 189.
Brahmacārī, 36, 179, 180.
Brahma-kaivalya, 188, 212, 213, 214, 215.
Brahma-kāṇḍa, 173.
Brahma-loka, 136, 142.
Brahma-nāḍī, 128, 141.
brahmaṇyatā, 177.
Brahmarṣi, 67.
Brahma-sūtra, 74.
Brahmā, 41, 42, 67, 71, 89, 99, 101, 105, 115, 117, 128, 130, 154, 222.
brahmānda, 83, 105, 132, 136, 142, 148, 198.
Brahmin, 176, 177, 178, 179, 232.
Brāhma-kalpa, 114, 115.
Brāhma-mahā-kalpa parārdha, 115.
Brāhmaṇa literature, 102, 174, 201, 202, 203, 206, 209, 210.
Bṛhad-brahma-saṁhitā, 221, 235.
Bṛhadāraṇyaka, 20, 24, 32, 77, 126, 127, 135, 155, 163, 180, 201, 202, 221.

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Digitization by Hindu Heritage Foundation of America-USA

Bṛhaspati, 151.
Bṛhat-saṁhitā, 66.
Bright Fortnight, 130, 131, 141.
Bright Six-month, 136, 141.
Buddhi, 30, 98, 99, 100, 101, 114, 117, 137, 146, 151, 157, 216.
Budha, 151.
Bühler, 3.
Burnouf, 5, 14, 15.

C

Caitanya, 10.
Canda, R. P., 11.
Caṇḍāla, 143.
Candra, 99, 101.
Candragupta Maurya, 8, 9.
Candra-loka, 142.
candrā, 68.
carma, 74.
Categories, 27.
catur-vyūha-vāda, 10, 37, 65, 84, 99.
Catuṣ-pāda, 31, 177.
Cāṇūra, 44.
Cārvāka, 111.
Cāturmāsya, 138, 175.
cetanā, 30, 157, 158.
Chala, 175, 176.
Chāndogya, 2, 8, 10, 20, 21, 126, 128, 133, 134, 135, 157, 175.
Christ, 9.
Christian era, 7.
cid-rūpā, 62.
cintā, 194.
cit, 23, 62, 63, 245.
Citra-śikhaṇḍī, 10.
Cit-śakti, 26, 27, 69, 75, 78, 79, 80, 81, 82, 83, 84, 85, 90, 93, 96, 111, 118, 144, 148, 188, 195, 245.
Citta, 29, 30, 71, 72, 99, 101, 125, 137, 145, 151, 157, 158, 211, 216.
citta-śuddhi, 205.
citta-vṛtti, 125, 200.
Cloud, 132.
Colebrooke, 5.
Consciousness, 22.
Cosmic Man, 194.
Cosmic Soul, 36, 136, 189.

D

Daitya, 153.
daiva, 111, 115.
Daivata-kāṇḍa, 173.
Dakṣa, 104.
Dakṣiṇa, 36.
Dakṣiṇa-ayana, 132.
dama, 177.
Dantavakra, 48.
Dark Fortnight, 132.
Dark Six-month, 136.
Darśa, 138, 175.
darśana, 189.
datta, 129.
Dattātreya, 95, 108.
Day, 130, 131, 137, 141.
dayā, 177.
Dānava, 153.
Dāruka, 49, 52.
Dāsya, 222, 227, 228, 230, 237.
Death, 137.
Destiny, 115, 116.
deva, 19.
deva-guru-acyuta-bhakti, 177.
Devakī, 8, 38, 39, 48, 49, 51, 53, 57, 203, 209.
Deva-yāna, 129, 142.
devāḥ, 211.
Devī-bhāgavata, 4, 5.
dharma, 88, 122, 138, 174, 175, 176, 177, 183, 184, 203, 204, 205, 208, 209, 211.
dharma-jñānā'di-yukta-sattva, 74.
Dharma-Sūtras, 11.
dhāraṇā, 186, 194, 195, 198, 199.
dhātu, 58.

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Digitization by Hindu Heritage Foundation of America-USA

Dhṛṣṭaketu, 45.
Dhṛtarāṣṭra, 45.
dhṛti, 177.
Dhruva, 72, 151, 152.
Dhūma-mārga, 129.
dhyāna, 186, 195, 196, 198, 199, 232.
Divine, 109.
dīkṣā, 75.
Doctrine of Emanation, 11.
Doctrine of Incarnation, 11, 29, 110.
doṣa, 184.
draṣṭā, 188.
Draupadī, 50.
Dravya-śakti, 144, 145, 146.
dravyā'dvaita, 140.
durādharṣā, 68.
Durjana-mukha-capeṭikā, 5.
Durjana-mukha-mahācapeṭikā, 5.
Durjana-mukha-padma-pādukā, 5.
Dvāpara, 34, 37, 50, 108, 113.
Dvārakā, 39, 45, 46, 47, 48, 49, 52, 53, 54, 55, 56.
dveṣa, 79.
dvi-parārdha, 107, 112, 116, 131, 140.

E

eka, 155.
Ekāyana, 10, 11.
Eliot, 6.
eṣaṇā, 180.
Ether, 132.
Existence, 165.

F

Farquhar, 5.
Fathers, 52, 132, 136, 137, 138, 143, 152, 154, 180.
Fire, 133, 134.
Flame, 130, 132, 133, 134, 136, 141, 142.
Flood, 132.
Fourth Grade of Reality, 23, 33.

G

Gandha-tanmātra, 147.
Ganges, 238.
Gaṇita-ratnākara, 112.
garbha, 105, 115.
Garbhoda, 152.
Garbhoda-śāyī, 105, 107, 149,
Garga, 221.
Garuḍa, 60, 73, 74, 75.
gati, 236.
Gaya, 95.
Gārhapatya, 36.
Gārhasthya, 179.
gāthā, 1.
gāyatrī, 19.
ghora, 121, 154.
Ghora Āṅgirasa, 8, 203.
Ghosundi Stone Inscription, 9.
ghṛta, 217.
Giridhārī Lāl Gosvāmī, 243.
Gītā, 96, 240.
God, 83, 84, 85, 86, 87, 88, 89, 90, 91, 93, 94, 96, 97, 99, 105, 106, 107, 108, 109, 110, 111, 112, 117, 118, 119, 137, 140, 144, 147, 148, 149, 153, 194, 195, 199, 201, 202, 203, 205, 206, 207, 210, 212, 213, 214, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 230, 231, 232, 233, 234, 235, 236, 239, 240, 242, 243, 244, 245, 246.
Gokula, 38, 39, 51, 221.
Goloka, 55.
Gosvāmī, K. G., 7, 9.
Govardhana, 41, 42.
Grace, 90.
graha, 111, 182.
granthi, 160.
grāmya-dharma-nivṛtti, 190.
Great Person, 203.
Greek, 9.
Gṛhastha, 128, 180.

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grīvā, 150.
gulpha, 150.
guṇa, 184, 236.
Guṇamayī-māyā, 27, 80.
Guṇa-reals, 27, 28, 29, 62, 80, 97, 98, 101, 112, 144, 145, 156.
Guṇā'vatāra, 98, 117, 140.
guñjā, 58.

H

Ha, 192.
haṁsa, 157, 177.
Hara, 97, 98, 101.
Haraye namaḥ, 231.
Hari, 95, 96, 97, 98, 101, 208, 209, 216, 217, 222, 223, 231, 240.
Hari-līlā'mṛta, 4, 15.
Hari-toṣaṇa, 205.
Hari-vaṁśa, 34.
Hari-varṣa, 153.
Hastināpur, 45.
haviḥ, 232.
Hārīta, 208.
Hāzra, 6.
helana, 230.
Heliodorus, 9.
hetu, 156.
Hill, 8.
Hindu, 178.
Hinduism and Buddhism, 6.
hiraṇmaya, 145, 148.
Hiraṇmaya-varṣa, 153.
hiraṇya, 105, 115.
Hiraṇya-garbha, 105, 106, 107, 108, 112, 113, 114, 115, 117, 118, 128, 129, 130, 135, 136, 137, 139, 140, 141, 142, 148, 149, 150, 151, 152, 154, 198.
hiraṇya-varṇā, 68.
History of Indian Literature, 5.
Homa, 190.
Hopkins, 8.
hṛdaya, 157, 192.
hṛdaya-granthi, 91, 120.
hṛd-ākāśa, 232.
Hrī, 189, 190.
hṛt, 156, 157.
Huta, 138, 175.
Hūṇas, 6.

I

Ilāvṛta-varṣa, 153.
Impartial, 91.
Imperial Guptas, 4, 7.
Incarnation, 21, 82, 93, 95, 96, 97, 109, 140.
Individual soul, 29.
Indra, 41, 42, 107, 108, 130, 141, 155.
Indraprastha, 49.
Indriya, 28, 147.
Infinite, 232.
Initiation, 75.
iṣṭa, 129, 138, 175.
Iṣṭā'pūrta, 138, 206.
itihāsa, 2.
itihāsa-purāṇa, 2.

Ī

īkṣaṇa, 27.
Īśāna, 102.
Īśā'nukathā, 13, 63.
Īśvara-praṇidhāna, 190.
Īśvara- saṁhitā, 10.

J

jagad-aṅkura, 145.
jaghana, 150.
Jaimini, 231.
Jambū-dvīpa, 153.
Jana, 141, 150, 152.
jaṅghā, 150.
Japa, 190.
Jarā, 49.
Jarāsandha, 45, 47, 48.
Jayasena, 45.
Jāmbavatī, 45, 49.
Jāmbavān, 45.

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jānu, 150.
jijñāsā, 185.
Jīva, 28, 29, 74, 111, 136, 148, 156, 160.
Jīva Gosvāmī, 55, 221, 222, 223, 243.
Jīvan-mukta, 197, 214, 240.
jñāna, 6, 13, 25, 177, 187.
Jñāna-indriya, 29.
Jñāna-śakti, 144, 145, 146.
Jñāna-yoga, 173,187, 188.
Jyotiṣṭoma, 182.

K

kadamba, 64.
Kaivalya-pati, 69.
Kakudmī, 47.
Kalā, 93, 94, 95, 96, 97, 99, 102, 105, 107, 110, 118.
Kali, 37, 38, 50, 61, 108, 113.
kalpa, 86, 104, 107, 108, 114, 115, 138, 152.
Kalpa-Avatāra, 107.
kalpa-taru, 19, 88, 134, 135, 243.
Kaṁsa, 38, 39, 44, 45, 51, 53, 59, 60, 237.
kapha, 169, 198.
Kapila, 21, 143.
Kardama, 21.
Karma, 13, 26, 27, 28, 29, 74, 75, 79, 80, 81, 82, 111, 112, 115, 116, 118, 120, 121, 123, 124, 126, 127, 128, 129, 137, 138, 140, 143, 144, 147, 148, 161, 175, 184, 212, 217, 245.
Karma-indriya, 29.
Karma-kāṇḍa, 173.
karma-mala,187.
karma-nirhāra, 217.
karma-samarpaṇa, 206, 207.
karma-vāsanā, 207.
Karma-yoga, 173.
karmādhyakṣa, 218.
karṇikā, 71, 195.
karṇikāra, 58.
Kartā, 146.
kartṛtva, 140.
Karūṣa, 47.
Kaumodakī, 65.
Kaustubha, 37, 60, 65, 70, 73, 75, 240.
kavala, 58.
Kavi, 32, 206.
Kāla, 26, 27, 28, 29, 75, 79, 80, 81, 82, 111, 112, 115, 116, 118, 144, 145, 147, 148, 245.
Kālindī, 45.
kāma, 111, 138, 161, 237.
Kāmya, 138, 175.
Kāmya-karma, 216.
kāmya-vāsanā, 216.
kānti, 68.
Kāṇva branch, 10, 11.
kāraṇā'rṇava, 84.
kārṣṇāyana-gotra, 7, 8.
Kārtika, 42.
Kāśikā, 8.
Kāśīnātha Bhaṭṭa, 5.
Kātyāyanī, 229, 230.
Keith, 8, 101.
Kekaya, 45.
Ketumāla, 153.
Khāṇḍava, 46.
Khila-sūkta, 35.
Kimpuruṣa-varṣa, 153.
Kinnara-Kimpuruṣa, 154.
kiśora, 58, 64.
Kīrtana, 221, 229.
kīrti, 68.
kīṭa, 238.
kleśa, 79.
Kośala, 45.
koṣṭha-vāyu, 233.
Krauñca-dvīpa, 154.
kriyamāṇa-karma, 207.

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kriyā'dvaita, 140.
Kriyā-śakti, 144, 145, 146.
kriyā-yoga, 208.
Krodha, 237.
Kṛṣṇa, 7, 34, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 77, 121, 203, 204, 209, 215, 221, 225, 229, 230, 236, 237, 238, 249, 241, 242, 243.
Kṛṣṇamūrti Śarmā, 6.
Kṛṣṇasvāmī Aiyar, S., 9.
kṛta, 35, 37, 176.
kṣamā, 177, 189, 190.
Kṣatriya, 36, 177, 178, 179.
kṣānti, 177.
Kṣetra-jña, 71, 99, 101, 151, 155.
kṣīroda, 84.
Kubera, 43.
Kubjā, 44, 53, 54, 55.
kuhaka, 19.
Kullūka, 208.
Kumāra, 154.
kumārikā, 230,
kumbhaka, 192.
kuṇṭhā, 70.
Kuntī, 244.
Kurukṣetra, 45.
Kuśa-dvīpa, 154.
Kuśasthalī, 47.
Kushan, 66.
Kuvalayāpīḍa, 44, 51.
Kūṭa, 44.

L

lakṣaṇa, 3, 12.
Lakṣmaṇā, 45.
Lakṣmī, 12.
lalāṭa, 150.
Lightning, 130, 135, 137, 141.
liṅga-vyapoha, 205.
Līlā-Avatāra, 109, 110.
lohita, 121.
loka, 115.
loka-padma, 64, 83, 115.
Loka-pāla, 67.
Lokā'lokā'cala, 152.
lokān gamayati, 135.
Lüders, 7.

M

m, 195.
mad-bhakti, 177.
Madhura, 7.
Madhva, 10, 55.
Madhyamā, 193.
Madra, 45.
Magadha, 45.
Mahaḥ, 141.
Mahar-loka, 107, 141, 150, 152.
Mahat, 28, 29, 75, 80, 82, 98, 99, 105, 142, 144, 145, 147, 148, 198.
Mahābhārata, 2, 5, 10, 11, 34, 52.
Mahā-deva, 102, 153,
Mahā-māyā, 25, 26, 62, 63, 73, 75, 78.
Mahā-purāṇa, 3, 4, 12, 14.
mahā-ratha, 46.
mahārāja, 37.
Mahātala, 150, 153.
Mahā-vibhūti, 68, 69, 75.
Mahā-Viṣṇu, 50, 60.
Mahāvīra, 32.
Mahimā, 68, 69, 85, 239.
Mahītala, 150.
makara, 65.
mamā'haṁ-mati, 79.
Manaḥ, 29, 30, 98, 99, 101, 137, 151, 157.
manaḥ-prasāda, 205.
manana, 216, 221.
Maṅgala, 151.
Maṇi-pūra-cakra, 192, 197.
mano-nirodha, 188.
mano-niveśa, 237.
mano-nivṛtti, 196.

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Mantra, 177, 184, 185, 190, 229, 232.
Manu, 13, 32, 98, 107, 114, 180.
Manu-saṁhitā, 208.
Manvantara, 2, 13, 107, 108.
Manvantara-Avatāra, 107, 108, 110.
Marīci, 98, 108, 140.
Maryādā-giri, 153.
Materials for the Study of the Early History of the Vaiṣṇava Sect, 7, 8.
Mathurā, 7, 8, 38, 39, 43, 44, 45, 51, 52, 53, 54.
Matsya-purāṇa, 1, 4.
mauna, 189, 190.
Maya, 43, 46, 48, 153.
mānasa, 135, 157.
Māṇḍūkya, 31.
mārtaṇḍa, 106.
mātā, 68.
Māyā, 23, 26, 27, 63, 69, 70, 75, 77, 78, 79, 80, 81, 82, 84, 85, 93, 96, 103, 111, 118, 120, 142, 143, 155, 156, 167, 168, 169, 170, 187, 188, 245.
Mc Crindle, 8.
Medhātithi, 208.
Megasthenes, 8.
mita-medhyā'dana, 190.
Mithilā, 48, 56.
Mitravindā, 45.
Mīmāṁsaka, 111.
Mīmāṁsā School, 183.
modal knowledge, 23.
moha, 79.
mokṣa-dharma, 191.
mokṣa-dharma-rati, 190.
Moon, 130, 132, 134, 136, 137, 138, 142.
mṛta, 106.
mṛtyu-jaya, 205.
Mucukunda, 45, 52.
mudrā, 74.
Mukhya-prāṇa, 29, 146, 149, 198.
mukhya-tattva, 74.
Mukta-āsana, 192, 197.
Muktā-phala, 4, 221.
mukti, 13.
Mukunda, 215.
Mura, 46.
Muṣṭika, 44.
mūḍha, 121.
Mūlādhāra-cakra, 192, 197.

N

Nabhastala, 150.
Nagnajit, 45.
Naiḥśreyasa, 70.
naimittika, 118, 138, 175.
Naimittika-pralaya, 117.
naipuṇya, 177.
naiṣkarmya, 185, 217.
Naiṣṭhika-Brahmacārī, 128.
Nanaghat Cave Inscription, 9.
Nanda, 38, 40, 41, 43, 44, 51, 53.
Nandaka, 65.
Naraka, 45, 46, 54, 56.
naṭa, 59.
Nature, 86, 111, 167.
navadhā-bhakti-yoga, 173, 206.
nābhi, 150.
Nāda, 139, 192, 233.
Nāgeśa, 10.
Nāma-kīrtana, 231.
nānā-guṇamayī, 74.
Nārada, 6, 10, 13, 48, 208, 210, 237.
Nārada-bhakti-sūtra, 221, 222.
Nārada-pañcarātra, 84.
Nārāyaṇa, 10, 12, 20, 22, 54, 208, 210, 217, 219, 231.
Nārāyaṇa-Viṣṇu, 11, 13, 245.
Nārāyaṇīya Section, 11.
Nāsadīya-sūkta, 22.
neti neti, 163, 166.
Nididhyāsana, 221.
nigama, 36, 37.

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Night, 132.
Nimbārka, 10, 54, 55.
nimeṣa, 119.
nirapekṣa, 212.
Nir-bīja-samādhi, 196.
nirguṇa-Brahma-rati, 205.
nirodha, 13.
Nirukta, 98.
Nir-vikalpa-samādhi, 196.
nitya, 118, 138, 155, 175.
Nitya-pralaya, 117.
niveśa, 236.
Nivṛtta, 137, 138, 139, 175.
nivṛtti-dharma, 141.
niyama, 183, 190, 191, 198, 206.
Nīlakaṇṭha, 5.
nṛ-peśas, 63.
nyag-rodha, 73.

O

Om, 71, 74, 114, 139, 177, 192, 193, 233.
Oṁ namo bhagavate Vāsudevāya, 11.
Oṁ namo Nārāyaṇāya, 11.

P

padma, 86, 148.
Padma-purāṇa, 4, 6, 66.
Padma-tantra, 12.
Padma-yoni, 149.
padme sthitā, 68.
Pañca-mahā-yajña, 175, 177, 206.
Pañcarātra, 10, 11, 12, 13, 74, 75, 245.
Pañcarātra-Bhāgavata, 246.
Pañcarātra doctrine, 13.
Pañcarātra Manual, 12.
Pañcarātra Śruti, 10.
Pañcarātra Upaniṣad, 10.
Pañcāgni-vidyā, 128, 129.
Paṇi, 153.
para, 114.
Para-Brahma, 209.
Para-daivata, 20.
Para-dharma, 175, 204.
parama, 62.
parama-aiśvarya, 187.
parama-bhāgavata, 4, 9.
parama dharma, 204.
parama-haṁsa, 205.
Parama-Puruṣa, 209, 210, 211, 212.
Paramāṇu, 112, 116.
Paramātmā, 13, 21, 22, 23, 25, 33, 36, 62, 63, 72, 78, 136, 156, 170, 214.
Paramātmā-kaivalya, 215.
Paramātmā-Mahāmāyā, 245.
Parā, 192.
parā-bhakti, 240.
parārdha, 114.
Parārtha-īhā, 190.
Parāśara, 221.
Pargiter, 3, 8.
parikarma, 206.
Parimala, 133, 134, 135.
parisaṁkhyā, 183.
Parivrājaka, 128.
Parīkṣit, 54.
Paśu, 175.
Paśu-pati, 102, 131.
Paśu-yāga, 138.
Paśyantī, 192.
Patañjali, 8, 90, 187, 189, 190, 191, 246.
pāda-mūla, 150.
Pāda-sevana, 221, 229, 231.
Pādma-kalpa, 115.
Pāñcajanya, 65.
Pāṇḍavas, 8.
Pāṇḍu, 45.
Pāṇini, 8, 9.
Pāramahaṁsya-dharma, 205.
pārameṣṭhya, 141.
pārihāsya, 230.
Pārijāta, 46.

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Pārṣada, 67.
pārṣṇi-prapada, 150.
Pātāla, 150.
peśaskṛt, 238.
pippala, 49.
Pitṛ-yāna, 129, 142.
pitta, 161, 198.
Plakṣa-dvīpa, 153.
poṣaṇa, 13.
prabhā, 74.
Prabhāsa, 48, 49, 53.
prabhāsā, 68.
Pradhāna, 198.
pradyotate, 127.
Pradyumna, 37, 46, 47, 65, 66, 74, 84, 99, 100, 101, 105.
Prahlāda, 206, 228.
Prahuta, 138, 175.
Prajāpati, 67, 102, 140, 154.
Prakṛti, 24, 25, 26, 27, 28, 29, 62, 70, 71, 75, 79, 80, 81, 82, 84, 86, 88, 97, 98, 111, 114, 115, 118, 121, 142, 144, 145, 148, 155, 156, 158, 159, 164, 187, 198, 206, 245.
pralaya, 118.
Prameya-ratnā'rṇava, 55.
praṇava, 71.
prasāda, 177.
prathama dharma, 201.
pratibimba, 157.
pratibimba-vāda, 157.
pratimā, 232.
prati-sarga, 2, 13.
pratiṣṭhā, 232.
pratyabhijñā, 164.
Pratyāhāra, 194, 198, 199.
Pravṛtta, 137, 138, 175.
Prāg-jyotiṣa-pura, 45.
Prājña, 74, 142.
Prākṛta, 154.
Prākṛta-Vaikṛta, 154.
Prākṛtika-pralaya, 81, 85, 117, 118, 144.
prāktana-saṁskāra, 176.
prāṇa, 137, 139, 197.
prāṇa-dṛṣṭi, 232.
prāṇa-pratiṣṭhā, 233.
Prāṇāyāma, 192, 198.
Prārabdha-karma, 197, 199, 200, 214, 231, 240.
prāyaścitta, 223.
preta, 136.
Priyavrata, 32.
prīti, 210.
prokṣaṇa, 219.
Pṛthivī, 147, 218.
Pṛthu, 218.
Puṇḍraka, 47.
pura, 32, 156, 202.
purañjana, 32, 161.
Purāṇa, 1, 2, 3, 7, 245.
Puruṣa, 24, 26, 28, 29, 34, 35, 65, 75, 81, 84, 93, 97, 98, 105, 112, 113, 140, 144, 155, 156, 158, 164, 174, 202, 203, 205, 206.
Puruṣa-kaivalya, 205, 212, 213, 214, 215.
Puruṣa-sūkta, 10, 201, 202, 211.
Puruṣa-uttama, 24, 34, 55, 229, 236.
puruṣa-vidha, 202.
Puṣkara-dvīpa, 154.
puṣṭi, 68.
pūraka, 192.
Pūrṇa, 242.
Pūrṇamāsa, 138, 175.
pūrta, 129, 138, 175.
Pūrva-prajñā, 127, 128, 129.
Pūtanā, 39, 40, 55.

R

rahasya-mantra-nyāsa, 232.
Rain, 132.
Rajaḥ, 27, 28, 62, 80, 88, 97, 98, 102, 114, 121, 145, 160, 199, 242.

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Ramā, 68, 69, 70, 78.
Ramyaka-varṣa, 153.
rasa, 54.
Rasa-tanmātra, 147.
Rasātala, 150, 153.
Rati, 206, 207, 212, 236, 239, 243.
Ray Chaudhuri, 7, 8.
rāga, 79.
rāga-prāpta, 183.
Rāhu, 151.
Rājanya, 65.
Rājasa, 102, 103, 122, 234.
Rājasūya, 46, 48, 52.
Rājādhidevī, 45.
rāma, 99.
Rāmakṛṣṇa Bhaṭṭa, 5.
Rāmānuja, 10, 12, 55.
Rāśi, 113.
rāsa-līlā, 42, 43, 54, 55, 56, 57, 243.
Reality, 21, 22, 77, 82, 97, 202, 211, 218, 240.
Re-birth, 132.
recaka, 192.
Religions of India, 8.
Revata, 47.
Revatī, 47.
Ṛg-veda, 7, 8, 20, 22, 35, 37, 63, 64, 65, 68, 82, 85, 92, 93, 100, 101, 105, 155, 156, 174, 201, 202, 219.
Rocanā, 46.
Rohiṇī, 49.
Roma-harṣaṇa, 3.
Roy, A. N., 6.
Ṛṣabhadeva, 32.
ṛta, 77, 189.
Rudra, 99, 101, 102, 103, 104, 105, 117, 154.
Rukmavatī, 46.
Rukmiṇī, 45, 46, 228.
rūpa, 196.
Rūpa Gosvāmī, 55.
Rūpa-tanmātra, 147.

Ś

Śabda-brahma, 114.
Śabda-kalpa-druma, 67.
Śabda-tanmātra, 147.
Śaivyā, 45.
śakti, 62, 80, 145.
śaktyā sva-dharma-ācaraṇa, 190.
Śala, 44.
Śalva, 48.
śama, 177, 206.
Śanaiścara, 151.
Śaṅkara, 9, 47, 126, 127, 128, 129, 131, 133, 135, 136, 139, 141.
Saṅkha-cūḍa, 43.
Śarva, 102.
śaśvat-vivikta-kṣema-sevana, 190.
Śatapatha Brāhmaṇa, 8, 10, 23, 32, 36, 155, 158, 179, 202.
Śatarūpā, 154.
śauca, 177, 190.
śaurya, 177.
śayāna, 72.
Śāka-dvīpa, 154.
śāla-grāma, 233.
Śālmalī-dvīpa, 154.
Śālokya, 240.
Śāmba, 49.
Śāṇḍilya, 13.
Śāṇḍilya-bhakti-sūtra, 222, 231.
śānta, 121.
Śārṅga-bow, 60, 65.
Śāstra, 216.
Śāstrī, D. S., 6.
Śāstrī, H. P., 15.
Śeṣa, 100.
Śiśu-māra-cakra, 72, 141, 152.
Śiśupāla, 48, 52, 237.
Śiva, 153.
śīrṣa, 150.
śociḥ, 141.
Śoṇitapura, 46.

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śraddhā, 173, 190, 206, 207, 212, 213, 220, 222, 232, 236, 239, 243.
śravaṇa, 173, 221, 223, 224, 228, 229.
Śrī, 68, 69, 70, 71, 73, 75, 78.
Śrīdhara, 5, 28, 32, 54, 67, 75, 76, 93, 94, 96, 99, 100, 101, 105, 111, 127, 137, 141, 143, 178, 182, 191, 193, 196, 197, 198, 199, 217, 234, 236, 242.
Śrī-Kṛṣṇa-stava, 55.
śrī-niketa, 58.
Śrī Rādhā, 54.
Śrī-sūkta, 68, 69.
Śrī-Vaiṣṇava Sect, 12.
Śrīvatsa, 60, 65, 70, 74, 75, 240.
Śrotavyā'di-śruti, 221.
Śrutadeva, 48.
Śrutakīrti, 45.
Śruti, 208.
śubha, 184.
śuddha, 62, 155.
śuddhi, 184.
Śuka, 54.
śukla, 121.
Śukla-yajur-veda, 10, 11.
Śukra, 151.
Śūdra, 177, 178, 179.
Śūrasena, 8.
Śūrasenakas, 8.
Śveta-dvīpa, 101.
Śvetāśvatara Upaniṣad, 10, 27, 144.

Ṣ

Ṣaṭ Sandarbha, 221, 222.

S

Sa-bīja-samādhi, 196.
sa-cala, 232.
Sachau, 5.
sad-dharma, 13.
Sa-guṇa-Brahma, 118, 129, 130.
Sahaḥ, 150.
Sahasrāra-cakra, 192, 197.
Sakhay, 221, 222, 230.
samaṣṭi, 83, 148.
Samaṣṭi-bhūta, 198.
Samādhi, 138, 186, 198, 199.
sambandha, 237.
saṁghāta, 167.
Saṁhitā, 11.
saṁkalpa, 160.
Saṁkarṣaṇa, 65, 66, 74, 84, 99, 100, 101, 102, 104, 153.
saṁsāra, 80, 169.
saṁsāra-vāsanā, 217.
Sanaka, 108, 140.
Sanatkumāra, 67, 95, 154, 222.
sañcita-karma, 207, 225.
sandhyā, 113.
sandhyā'ṁśa, 113.
san-nati, 177.
sannipāta, 123.
San-nyāsa, 179.
San-nyāsī, 181.
santatā, 238.
santoṣa, 177, 190.
sarga, 2, 13.
sat, 21, 23, 26, 245.
sat-cit-ānanda, 26.
sat-jana, 229.
Satrājit, 45.
Sattva, 27, 28, 62, 88, 95, 97, 102, 121, 145, 236.
satya, 19, 21, 22, 37, 108, 113, 141, 176, 177, 189.
Satyabhāmā, 45, 46.
Satya-loka, 71, 74, 75, 106, 130, 131, 132, 135, 136, 139, 141, 142, 150, 152, 198, 214.
satya-māna, 63.
Satyā, 45.
Saubha, 48.
sauhṛda, 237.
Sautrāmaṇi, 182.
Savana, 32.

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Sa-vikalpa-samādhi, 196.
Savitā, 35.
sādhaka, 212.
sādhana-bhakti, 236.
sādhanā, 21.
sādhidaiva, 149.
sādhu-saṁga, 206.
sādhya-bhakti, 236.
sādhyātma, 149.
Sāmīpya, 241.
Sāṁkhya, 11, 29, 74, 75, 245.
Sāṁkhya-kārikā, 29.
Sāṁkhya-yogà, 194, 206.
Sāndīpani, 7, 44, 48, 51, 56.
sāṅketya, 230.
Sārṣṭi, 241.
Sārupya, 240.
Sāttvika, 102, 103, 122.
Sātvata, 8, 9, 22, 34, 209.
Sātvata-saṁhitā, 13.
Sātyaki, 52.
Sāyujya, 241.
Self-surrender, 91.
Semen, 132.
sevā, 177.
Siddha, 108, 212, 213, 215.
Siddha-Cāraṇa, 151, 154.
Six Months, 130, 131, 132, 136.
Skanda Gupta, 9.
Skandasvāmī, 8, 19.
skandha, 161.
Smaraṇa, 221, 229.
Smārta, 136.
Smoke, 132, 133, 134, 136, 142, 143.
smṛta, 208.
Smṛti, 174.
sneha, 237.
Soma-yāga, 138, 175.
so'smitā, 69.
Spanda-pradīpikā, 10.
Sparśa-tanmātra, 147.
Sthairya, 189, 190.
sthāna, 13.
sthita, 72.
stobha, 230.
Sudarśana, 37, 75, 153.
Sudāmā, 44, 48.
Sudharmā, 53.
Sumeru, 106.
Sun, 130, 136, 141.
Sunanda, 65,
supra-empirical, 21.
supra-transcendental, 21.
Supreme, 19, 21, 41, 43, 60, 126, 129, 157, 166, 177, 215, 226, 227.
Supreme detachment, 196.
Supreme Soul, 32, 90, 96, 157, 158, 165, 169, 239.
Suṣumnā, 141.
suṣupti, 186.
Sutala, 150, 153.
sūkṣma-śarīra, 158.
sūryā, 68.
sūtra, 74.
Sūtrātmā, 86.
Svabhāva, 26, 27, 29, 79, 80, 81, 82, 111, 112, 118, 144, 147, 148, 176, 198, 245.
sva-dṛk, 156.
svaḥ, 19, 141.
Svapneśvara, 222.
sva-rāṭ, 19.
Svar-loka, 150.
Svastika-āsana, 192.
Svayaṁ Bhagavān, 51.
svayaṁ-vara, 45.
svābhāvikī, 239.
Svādhyāya, 190.
svārājya, 197.
svātma-jyotiḥ, 74.
svātmā, 210, 211.
Svāyambhuva, 32, 154.
svena dhāmnā, 19.
Syamantaka, 45.

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syandana, 74.

T

Taijasa, 74, 142, 146.
Taittirīya Āraṇyaka, 10.
Taittirīya Upaniṣad, 20, 23.
Talātala, 150, 153.
Tamaḥ, 27, 28, 62, 74, 80, 81, 85, 88, 97, 98, 102, 121, 145, 160, 199.
Tamil Saints, 6, 7.
Tanmātra, 28, 29, 74, 146, 147, 198.
tantra, 36, 222.
Tapaḥ, 175, 177, 190, 242.
Tapaḥ-loka, 141, 150, 152.
tarpayantī, 68.
tattva, 13, 27.
Taxila, 66.
Tāmasa, 102, 104, 122, 146.
tāmasī, 99.
Tāntric doctrine, 189, 192.
Tejaḥ, 147, 177.
The abode of Fire, 130.
The abode of Prajāpati, 130.
The Bhagavad-gītā, 8.
The Concise History of Vaiṣṇava Religion, 6.
The path of Flame, 130.
The Religions of India, 8.
The Sātvatas, 9.
Thunderbolt, 132,
Time, 88, 111, 112, 116, 117, 118, 119.
Tīrthāṭana, 190.
Tośalaka, 44.
trayī vidyā, 232.
tretā, 36, 37, 108, 113, 177.
tri-varga, 177.
tri-vikrama, 72.
trivṛt-svara, 74.
tri-yuga, 37.
tṛptā, 68.
Tryambaka, 102.
Tulasī, 71, 223.
turīya, 74.
turya, 142.
tyāga, 177.

U

u, 195.
Udāna, 197.
udātta-svara, 192.
Uddhava, 44, 49, 52.
ud-īkṣā, 82.
udyama, 177.
Ujjvala-nīla-maṇi, 55.
Upa-dharma, 176.
Upamā, 175.
Upaniṣad, 139, 142, 155, 162, 163, 194, 203.
Upaniṣad-brahma-yogī, 193.
Upa-purāṇas, 3.
upākhyāna, 1.
upāṅga, 150.
upāsanā, 139.
Upāsya, 99, 173.
uraḥ, 150,
uttamā-bhakti, 239, 240.
Uttara-ayana, 130.
Uttara-kuru, 153.
ūrmi, 139.
ūru, 150.
Ūṣā, 46.
ūti, 13.

V

vadana, 150.
vahni-maṇḍala, 71, 75.
Vahni-purāṇa, 67.
Vaidya, 5.
vaijayantī, 58, 100.
vaikalpika bhrama, 166.
Vaikārika, 102, 146.
Vaikhānasa-saṁhitā, 12.
Vaikṛta, 154.
Vaikuṇṭha-dhāma, 25, 41, 56, 62, 66, 70, 71, 72, 74, 142, 215, 231, 240, 241.

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Vairāgya, 6, 173.
Vairāja Puruṣa, 74, 177, 194.
Vaiśva-deva, 138.
Vaiśvānara, 141.
Vaiśya, 177, 178, 179.
Vaiṣṇava, 232.
Vaiṣṇava Bhāgavata, 6, 12.
Vaiṣṇava-yoga, 189.
Vaiṣṇavism, 4, 7, 9, 10.
Vaiṣṇavism, Śaivism and other Minor Religious Systems, 5, 7.
Vaiṣṇavī-mudrā, 194.
Vallabha, 10.
Vallabha School, 55.
vaṁśa, 2, 13.
vaṁśā'nucarita, 2, 13.
Vaṁśīdhara, 67, 75, 76, 94, 193, 197, 218, 234.
vana-mālā, 58, 65, 74.
Vandana, 221, 227, 229, 231.
Varāha, 115.
Varāha-kalpa, 115.
Varāhamihira, 66.
varṇa, 176, 177, 178.
varṇā'śrama-dharma, 216.
Varṣa, 153.
Varuṇa, 41, 42, 130, 141.
vasu-deva, 20, 38, 39, 49, 51, 53, 203.
Vācaspati, 128.
Vājasaneyi-saṁhitā, 24, 75, 203.
Vānaprastha, 128, 179.
Vānaprasthī, 180.
Vārāṇasī, 44, 47.
vāsanā, 123, 128, 161.
Vāsudeva, 7, 9, 12, 20, 38, 65, 66, 71, 74, 99, 100, 101, 105, 145, 207, 209, 234, 235.
Vāsudevaka, 9, 22.
Vāsudeva-Kṛṣṇa, 7, 8, 13, 245.
Vāsudeva-Viṣṇu, 4, 8, 9.
vāta, 161, 198.
Vātsyāyana, 111.
Vāyu, 147.
Veda, 1, 3, 44, 74, 75, 114, 154, 174, 177, 178, 180, 181, 182, 185, 190, 208, 210, 222, 230, 245.
Vedānta, 206.
Vedānta-kalpa-taru, 131.
Vedānta-ratna-mañjūṣā, 55.
Vedic culture, 36.
Vedic Sūkta, 232.
Vibhu, 154.
Vibhūti, 68, 76.
Vibudha, 154.
Vidarbha, 45.
Vi-deha-mukti, 197.
Vi-dharma, 175, 190.
Vidyā, 26, 28, 29, 69, 78, 79, 80, 81, 111, 118, 127, 129, 137, 138, 144, 245.
Vidyādhara, 151, 154.
vihāyaḥ, 141.
vikalpa, 160.
Vi-karma, 176.
Vindhya, 8.
vipāka, 80.
virāṭ, 83, 115, 148.
Viriñci, 97, 98, 101, 105, 114, 117, 140, 144, 149, 154.
Viśeṣa, 148.
Viśiṣṭādvaita Doctrine, 11.
Viśuddha-cakra, 197.
Viśuddha-sattva, 62, 63, 72, 195, 214.
Viśva, 74, 142.
viśva-jīva, 162.
Viśvaksena, 74.
Viśvanātha Cakravartī, 42, 55, 84, 243.
Viśvāvasu, 154.
viṣaya, 149, 151, 234, 236.
viṣaya-saṅga, 199.
viṣaya-tṛṣṇā, 123.
viṣaya-vaitṛṣṇya, 199.

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Viṣṇu, 7, 35, 37, 48, 50, 62, 63, 64, 65, 66, 69, 70, 71, 72, 73, 74, 75, 78, 85, 92, 93, 96, 98, 99, 100, 111, 116, 119, 195, 196, 199, 202, 220, 231, 233, 240.
Viṣṇu-cakra, 116.
Viṣṇu-dharmottara-purāṇa, 66.
Viṣṇu-māyā, 73, 75, 78.
Viṣṇu-purāṇa, 12, 34, 50, 51, 66, 72.
visarga, 13.
visarjana, 233.
Vitala, 150, 153.
Vīrarāghava, 191.
vīrya, 92, 177.
Vopadeva, 4, 5, 221.
vrajan, 72.
vrīhi, 219.
Vṛndāvana, 6, 38, 39, 40, 41, 42, 43, 44, 48, 51, 52, 53, 54, 55, 56, 78, 191, 228, 237, 243.
vṛṣa, 71.
Vṛṣṇi, 8, 60, 225, 237.
vṛtti, 163.
vyaṣṭi, 83, 148.
vyatireka, 163.
vyāpaka, 156.
Vyāsa, 3, 19, 95, 221.
Vyoma, 43.

W

Wilson, 5.
Wind, 130, 132.
Winternitz, 1, 5, 6, 14.

Y

Yadṛcchā, 27, 174, 243.
Yadu, 221.
Yadus, 8, 9.
yajana, 210.
Yajña, 202, 208.
yajñam, 211.
Yajña-puruṣa, 201.
yajñena, 211.
Yajur-veda, 102.
Yakṣa-Rākṣasa, 151, 154.
Yama, 189, 190, 191, 198, 206.
Yamunā, 38, 40, 41, 43, 230.
Yaśodā, 38, 41, 44, 51, 53, 55, 56.
Yati, 181.
Yavana, 45, 51.
Yādava, 7, 49.
Yājñavalkya, 108.
Yāmuna, 11.
Yāska, 20, 173, 202.
yāvad-artha-parigraha, 190.
Year, 130, 141.
Yoga, 11, 21, 74, 75, 77, 78, 138, 187, 188, 189.
Yoga-māyā, 25, 26, 39, 77, 78, 229.
yoga-nidrā, 111.
Yogeśvara, 140.
Yogī, 101, 103, 108, 152, 193, 198, 199, 206.
Yogīndra, 206.
Yojana, 151, 153.
Yudhiṣṭhira, 45, 48, 50, 52, 237.
Yuga, 107, 108, 113, 114.
Yuga- Avatāra, 107, 110.

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CORRIGENDA

Page	*Ref.*	*Line*	*For*	*Read*
6	3		1132—	1932
7	1		Lüder's	Lüders
8	6(ii)		Bhagvad-	Bhagavad-
8	6(iii)		Chaudhari	Chaudhuri
9	4(i)		Lüder's	Lüders
9	5		52	4
9	6		52	4
10	4		वेंदीया	वेंदीया
12		19	inroduced	introduced
13		22	Vāsuvdeva	Vāsudeva
20	8		4cd ;	46cd ;
22	1		10.	20.
23	5		ाना	ना
24		15	*prakṛit*	*prakṛti*
27		2	primordeal	primordial
27	1		211.2.	11.22.
27		18	*yadṛccdā*	*yadṛcchā*
28	1		12.	11.
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33		2	tcd	ted
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41		23	worsip	worship
41	6		19.24-25.	10.25.24-25.
42		16	specificially	specifically
42		23	twelfth	twelvth
43		22	Kṛṣaṇ's	Kṛṣṇa's
43	3		12.	10.
44	5		वुतेतौ	वुपेतौ
45		3	ascertatn	ascertain
45		22	Rukmīṇī	Rukmiṇī
47		7	Aniruddha	Aniruddha
52		22	ineviable	inevitable
54		25	recognzies	recognizes

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55		14	Kṛṇṣa	Kṛṣṇa
56		26	repepeated	repeated
58		10	annointed	anointed
59	1(iv)		ध्र	न्र
63	2(i)		10.2. 2ac.	10.2. 29ac.
65	1		ववीत्	ब्रवीद्
66	1(iii)		विष्णु	विष्णु
67	1(v)		वंशी	वंशी
68		10	*ādrdā*	*ārdrā*
69		3	intincts	instincts
69		22	equlibrium	equilibrium
69	4		ष्यै	ष्ये
69	6		11. — 11.	12. — 12.
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73	7		र्थाक्रिया	र्थक्रिया
77		7	Neverthless	Nevertheless
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79		3	tṛ	ti
80		17	Prakṛiti	Prakṛti
83	4(ii)		6a.	64a.
85		6	congnizance	cognizance
87		7	objccts	objects
87	6		विंशा	विशा
90		12	grace is	grace
91	10		मुल	मुपल
94	3(i)		पुरुष	पुरुष
94	3(ii)		8 . 13 ;	8 – 13 ;
96		23	Ci-śakti	Cit-śakti
99		24	characteristc	characteristic
100	4		तव	तव
100	11(ii)		म	मि
100		6	possesess	possesses
103		9	af	of
103	9		साणि	स्राणि
105		22	infinitude	infinitude
106	9		2.24.20.	3.24.20.
108	3		ऋ	ऋ
108	5		उत्ता	उता

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109	3		नैव	नेव
109	3		क्ले	कले
114		23	of thc	of the
114		24	at thc	at the
114	3		स्तत्	स्वत्
124		18	specificially	specifically
127	2(i)		चतुष्टो	चक्षुष्टो
127	2(v)		मार्गो	मार्गा
128		20	transplated	transplanted
129		22	celebate	celibate
129	5		इछा	इष्टा
131	D		occuring	occurring
138		8	congnizance	cognizance
140	5		द्वै	द्वै ,
142		10	Avyakata	Avyakta
142	1(i)		राति	याति
143	5(i)		तमोन्धे	तमोऽन्धे
143		7	knat	gnat
143		17	his	their
144		26	Jnā	Jñā
147		3	ziczac	zigzag
149		9	inflnitude	infinitude
149		15	*sādhyātama*	*sādhyātma*
159	8		46.	47.
160		8	myriad	myriads
160	5		त्यथा	त्यन्यथा
162		2	Tee	The
162	3(i)		(j) 164 ;	(i) 164.
162	5		त्मैव	त्मैव
163	9		सान्ध	सन्ध
169	3		ते	त्ते
175	3		व कर्म	च कर्म
179	6		निरयात्सु	निरयात्मसु
180		7	are be	are to be
181	4		त्सि	प्सि
183		4	injuctions	injunctions
189		20	Brahmacarya is	Brahmacarya
189	3		स्च	श्च
189	4		ह्री	ह्री
192		9	utterence	utterance
198		20	shots	shoots

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198	29	enternal	eternal
198	32	Prāṇāyāmā	Prāṇāyāma
202	12(ii)	BB	BU
211	5	cassation	cessation
214	18	Pārabdha	Prārabdha
		produced the	produced
215	6	fullfilment	fulfilment
216	12	pesron	person
217	3	40.	4.
219	25	birth,	births
221	6	11.	12.
226	5	माहेत	मीहेत
239	1	1.7.20.	1.7.10.
239	5	भक्तातमा	भक्ततमा
241	2	.38.	.34.
242	9	wirness	witness
244	4	from	form
245	5	the myth	myth
256	19	contemplatation	contemplation
273	33	त्विषातद्भुम्	त्विषाद्भुतम्
290	18	*avicchinā*	*avicchinnā*
301	1	Sakhay	Sakhya

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308

109 3
109 3
114
114
114
124
127
127
128
129
129
131
138
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142
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143

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160
160
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183
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189
192
198

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The present work, his magnum opus, embodies study and research for over four decades.

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